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MISSIONS

An International Baptist Magazine



FEBRUARY 1955



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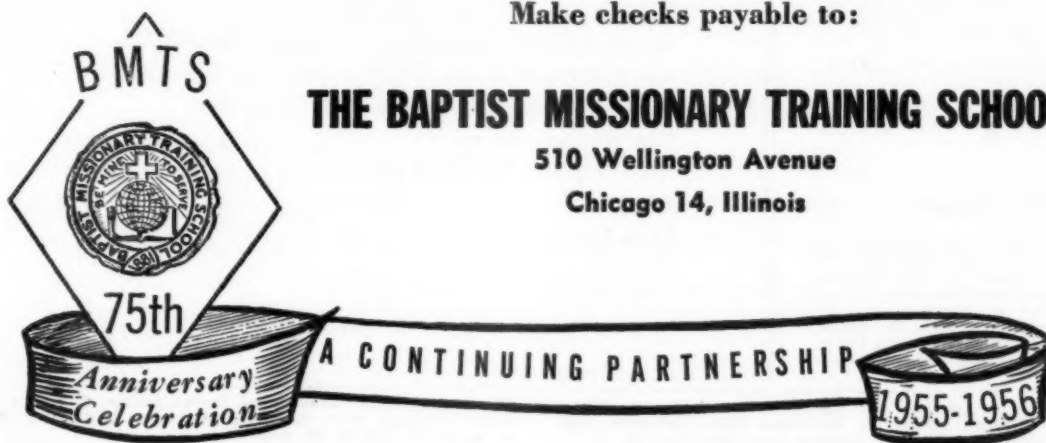
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An International Baptist Magazine

Vol. 153 No. 2
FEBRUARY, 1955

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

The crowd photographed on this page is typical of crowds in your community and in other communities all over America today. Thousands of them never go to church and have no interest in it. To reach such multitudes with the gospel is the purpose of the America for Christ emphasis in our churches this month.

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Why Communism Grows

By CHARLES A. WELLS

AFTER preaching brotherhood for generations in terms of the universal fatherhood of God, the Christian church now awakens to find its message snatched away by those who would achieve the goal of brotherhood through violence and tyranny. All over the world strident voices are telling men, "We are all brothers of the proletariat, the exploited workers of all races—we are one!" The generations of Christians who have preached brotherhood have said much about the theory of it, but have done far too little in practicing it. We have preached the principle, but shunned the practice of brotherhood. Will we awaken in time to meet this challenge of another kind of brotherhood, which has snatched the leadership away from us? Will we rise to the challenge of our time?

FEBRUARY QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.

1. What is the gateway to Christian service?
2. What goal is \$350,000?
3. Who was nearly lynched in behalf of 100,000 Indians?
4. What happened for the first time in its history?
5. What is no small thing?
6. What is the very breath of our Baptist life?
7. When are most decisions for Christ reached?
8. How many Christian virtues are the "fruit" of the Holy Spirit?
9. Who are still obeying their Lord's command?

Note that this contest began with the June issue, 1954, is completed with the issue of May, 1955, and is open only to subscribers.

10. Who went from the coal mines to the President's cabinet?
11. From where comes the fundamental opposition to communism?
12. Who is president of the National Council of American Baptist Women?
13. Who said, "No! I will and must preach"?
14. Who lord race prejudice over the Indian people?
15. How can Baptists answer the question "Which is the right direction?"
16. Who came from a small village?
17. Who sang Christmas carols in the coolness of the tropical dawn?
18. Who is C. Oscar Johnson?

Rules for 1954-1955

FOR correct answers to every question (100 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *Missions* Quiz Column, 152 Madison Ave., New York 16, N. Y.

All answers must be mailed by May 31, 1955, to receive credit.

Newsbriefs

Hurricane Hazel Still Felt

Pastor Ruben Marc, of our Port-au-Prince Church, Haiti, has undertaken to supervise the distribution of any gifts, particularly of used clothing, which might arrive to help unfortunate people who suffered as the result of Hurricane Hazel. Missionary Heneise writes: "The north of Haiti as a whole was very little affected by the hurricane. However, thousands of our Christians and many of our churches in the south suffered great damage. It is in their behalf that we write. Most of the losses were not great as far as monetary value is concerned, but it was all they had—little grass-roofed mud huts completely destroyed; clothing, utensils, pigs, cows, gardens, all washed away. It will be many months before a substantial edible crop can

be produced to feed these hungry victims. There is now a real need for used clothing, and there will continue to be such a need in the months to come. If you should find it possible to gather together used clothing and old shoes for Haiti, we should appreciate your following these instructions: All clothing must be washed and ironed with a hot iron. Shoes must be cleaned and sprayed with insect spray (or powdered with antiseptic powder). If a garment is not washable, it is usually not practical for Haiti. Packages should be securely wrapped and marked 'Contents Sterilized—Used Clothing for Free Distribution.' Address box to: Pasteur Ruben Marc, L'Eglise Baptiste, Box 66, Port-au-Prince, Haiti. Declare 'Of No Value.' If these instructions are followed, we may receive the clothing duty free."

Green Lake Assembly Receives Challenge Gifts

A challenge gift of \$50,000 toward the dining-hall fund of the



Sixty-five White Cross packages arrived the same day—a red-letter day for Nurse Flora Ernst and associates, Emmanuel Hospital, Philippines

American Baptist Assembly, Green Lake, Wis., was announced by the board of directors of the assembly. John A. Dawson, president of the board, explained that the gift is a contingent one, offered by The Kresge Foundation on condition that the assembly continue its effort to raise its dining-hall fund and secure the balance needed to bring the total figure to \$375,000. Mr. and Mrs. Max L. Rysdon, of Sioux Falls, S. Dak., offered a gift of \$11,000 for a teacher-training unit in the Children's Center, it was also announced. This, too, is a conditional gift, based on its being matched dollar for dollar through the efforts of the Children's Center committee. A total of \$175,000 had been pledged to the dining-hall fund prior to the Kresge offer. This presents the assembly with a challenge to raise the remaining \$150,000 to bring the fund to its full objective of \$375,000. In accepting the Kresge offer, the board of directors voted to comply with the stipulated condition by undertaking to raise the remaining \$150,000 by December 31. Opportunity will be given throughout 1955 to friends of Green Lake to help the assembly take advantage of this generous offer from the Kresge Foundation.

Director Chosen for Churches for New Frontiers

Duncan Dunbar, a retired banker, will assume duties as director of collections for the Churches for New Frontiers campaign of the American Baptist Convention. Working with Mr. Dunbar, in charge of records and analyses, will be William Hammond, headquarters staff member. The goal of the campaign is \$8,350,000 to build churches in newly developed and unchurched areas of the country. Pledges total \$6,580,000.

500 Reindeer Packages For German Baptists

On the request of Edwin A. Bell, European representative of the American Baptist Foreign Mission Society, five hundred reindeer packages have been turned over to the *Breuderhilfe* (Baptist relief organization in Germany). The packages are made available to Church World Service by the Government

out of surplus products. Each one, weighing fifteen pounds, contains milk, cheese, and butter. In the first quarter of 1955, Dr. Bell's office will have been supplied with three tons of cheese, one ton of butter, and three tons of milk for distribution to Baptists in need.

Edwin H. Tuller Is Massachusetts Secretary

On January 1, Edwin H. Tuller took over his new responsibilities as executive secretary of the Massachusetts Baptist Convention, suc-



Edwin H. Tuller

ceeding Isaac Higginbotham, who retired recently. Mr. Tuller was graduated from Brown University and the Colgate Rochester Divinity School. He was ordained into the Christian ministry at the First Baptist Church, West Hartford, Conn. He has had wide denominational connections on boards and committees. Prior to going to Massachusetts, Mr. Tuller was the general secretary of the Connecticut Council of Churches.

Gauhati Mission Hospital Heals, Preaches, Teaches

"This has been a good year for the mission hospital," writes Dr. and Mrs. Alvin Mundhenk, our missionaries at the Gauhati Mission Hospital, Assam. "A mobile touring unit has been organized and has made several prolonged trips into the area where no other medical help is available. Medical treatment was given extensively, and every night meetings were held

where health lessons as well as the preaching of the gospel were given." That area suffered greatly in the recent floods. The letter continues: "Recently a unit from the hospital worked for ten days in a flooded area, going from village to village by boat. All too often the need was so great that the ministering team could not stop to prepare food. They returned weary and hungry, but grateful for a chance to help relieve human suffering."

Great Damage Due to Floods

"Floods have worked havoc in Assam," writes Missionary Maxwell Chance. "Thousands of square miles in Assam were under water. Thousands of people were forced to leave their homes, while scores lost their lives. . . . The town of Sadiya, once the site of an American Baptist mission station, is now the channel of the Dibang River. . . . To control the river, engineers were convinced that nothing short of means such as those used to control the Mississippi had to be used. . . . Church World Service sent thirty-eight tons of milk powder and five hundred thousand vitamin tablets to supplement relief rations of rice. When one considers the poverty, illiteracy, and factions in the land, and compounds these with floods, droughts, earthquakes, and pestilence, one can only marvel at the progress the nation of India is making in spite of it all. The first five-year plan is nearing completion, with many of its goals far exceeded."

South Dakota Church Faces Great Challenge

The North Rapid Baptist Church, Rapid City, S. Dak., was established on April 4, 1954. A community Sunday church school was already in existence. Youth and adult classes were added, a woman's missionary society was organized, and a midweek service was instituted. A vacation church school was conducted in the early summer. The new church was established under the auspices of the First Baptist Church, Rapid City. Labor for the new building was contributed by the men of both congregations. A



One of Eastern's large choirs makes an annual spring tour. In March they will visit Baptist churches in New York and Pennsylvania.

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new housing area has been established and new houses are rapidly springing up. Calls are being made to discover Baptists interested in allying themselves with the new church. There is no other major denomination in this challenging field.

Nevada Church Held 16 Vacation Schools

Thirteen vacation church schools were conducted by the First Baptist Church, Las Vegas, Nev. Discipleship interns gave leadership in the schools. In addition to those held at Las Vegas, vacation schools were conducted at Henderson, North Las Vegas, and Homesite, making a total of sixteen vacation schools, enrolling eight hundred children of southern Nevada. Walter Bishop is pastor of the Las Vegas church.

Boys and Girls Won to Christ

Fourteen boys and girls of junior-high age made first decisions for Christ at the junior-high camp held at Cathedral Pines, Idaho Baptist Assembly, Ketchikan, Idaho. At the senior-high camp there were thirteen first decisions, as well as additional significant Christian commitments. Carleton L. Briggs, director of evangelism for Utah, Idaho, and Montana, was camp pastor.

Congolese Leader Gives Impressions

Colon Kapini is one of the most responsible national leaders for the Vanga section of the Belgian Congo field. His official position is that of traveling evangelist, who inspects the schools and churches of the Vanga field. Colon was a school-boy in the days when Dr. and Mrs. Dana Albaugh served as missionaries in charge of Vanga. He came from a small village. After finishing his studies in the Vanga schools, he attended the school for pastors and teachers at Kimpese and there received his pastoral training. Today he is looked up to by nationals and missionary colleagues as one of Belgian Congo's fine Christian leaders. The following are his impressions of the 1954 conference: "I was impressed greatly by our missionary conference and can begin

to understand why our people and our country are being blessed by God. The first reason is love—the love of the missionaries which makes them leave their land, their parents, their homes, to help the Africans. The second thing is perseverance. Mr. and Mrs. Missionary, you have been bothered, lied to, stolen from . . . but you have persevered. The third is happiness. Missionary, you are a happy person. . . . That is a great help to us. Finally, your initiative. You have taken a language very different from your own, which had never been written, and you worked to learn it. The debt of love will be paid in love, perseverance with perseverance, happiness with happiness, initiative with initiative, and money with money, as we look to our unwon brothers of the Congo to be won for Christ.”

Eleven in One Family Baptized in South India

Mrs. John Carman, missionary at Vellore, South India, writes: “One of the college bus drivers, his family, a cook in one of the staff households, and his family, were recently baptized. As I saw the cook, Munuswamy, his wife, eight children, and one son-in-law confess their faith by baptism with such evident joy, I thought of the baptism of the jailor and all his household in Philippi. There is something very impressive about a whole family making a decision for Christ. According to the rules of the church of South India, this group will receive further teaching, and when such instruction has made the individual ready, each will be confirmed as a communicant member of the church.”

American Baptists At United Nations

Mrs. George B. Martin, American Baptist accredited observer to the United Nations, was a delegate to the annual conference of Non-Governmental Organizations on United Nations Information held this winter in New York. A special message was brought by Secretary General Dag Hammarskjöld, who named the church and club groups as being in the front ranks of those who create public understanding of



ATHLETIC POLICY AT FRANKLIN

Franklin College believes that a sound athletic policy, properly executed, contributes not only to the health and to the physical skill of students but also to their social resourcefulness, leadership, and self-control. In order to provide these benefits in the widest possible distribution, an extensive intra-mural program stresses individual participation sports such as tennis, golf, and bowling—sports which continue to be available and beneficial long after a student has left the campus—as well as such team sports as volley-ball, basketball, and softball, which offer high value in the cultivation of sportsmanship, in competition without animus, a value applicable in other broad areas of life as truly as in sports.

The college believes also that although intercollegiate athletics should never dominate or distort a college program, such athletics have merit in establishing one of the focusing points for loyalties and in broadening the opportunity for wholesome and friendly competitive effort with the students of other institutions. The college undertakes, therefore, to pursue a vigorous program of this sort.

It undertakes, further, to participate actively in policy-making deliberations of the Hoosier College Conference, to the end that its own athletic activities may be relevant and in due proportion to the educational program as a whole, and in strict keeping with the standards set for their members both by the Conference and by the North Central Association of Colleges and Secondary Schools.

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the U.N. through a sustained educational effort. Others sitting in on some of the sessions were William O. Breedlove, pastor of Calvary Baptist Church, Indianapolis, Ind., and Miriam R. Corbett, administrative assistant, Council on Christian Social Progress.

College Student Seminar To Meet in Washington, D. C.

American Baptists will meet in Washington, D. C., to visit the new Congress, and to discuss some of the crucial world issues in the light of the Christian faith. The first session will be the college student seminar, January 30 to February 3. This is sponsored by the Council on Christian Social Progress, which plans the program for the department of university pastor and student work of the Board of Education and Publication, which recruits the delegates. Because the number of students wishing to attend these seminars in past years has been so high, a second seminar for college students is planned for March 20-24.

Interdenominational Churchmen's Seminar

Adults will attend the interdenominational churchmen's Washington seminar, February 15-18. The Baptist delegation will number forty-five, including state and city social-progress chairmen, Christian social-relations chairmen, interested pastors and laymen, and denominational workers.

Missionaries Prepare For Greater Service

Mr. and Mrs. Lester Hunt, doing further work at Cornell University, Ithaca, N. Y., have received their assignment to Burma. They write: "We are most happy about it and thank you for your prayers about this matter. As we told you before, we were ready to go anywhere we were needed, and we needed your prayers concerning the place."

New Approach In Evangelism

The Illinois and Iowa Baptist State Conventions used a new approach in planning the year's work in evangelism. Staff members of

MISSIONS

the two departments of evangelism attended the national conference on evangelism held at the American Baptist Assembly, Green Lake, Wis. In counsel with denominational conference leaders, staff members met in afternoon workshop sessions to plan a long-range program in evangelism for their respective states. Evangelism was the central theme of the associational meetings of Illinois. Phases of the evangelistic work were presented by Russell S. Orr, executive secretary, members of the state staff, and special speakers.

Boys in Service Need Christian Training

The need for religious instruction for young people before they enter military service is urgent. American Baptists Chaplain Harris W. Howe conducted a survey of new recruits coming from Baptist homes. Fifty-eight per cent indicated that they had not been baptized. That these young men, whose average age was eighteen, came from states within the American Baptist Convention, presents a real challenge to American Baptist pastors.

'It's Your Next Move' New Leaflet Available

A checker-board type leaflet, "It's Your Next Move," used exclusively in Baptist summer camps last summer, met with such a popular response that the Council on Missionary Cooperation ordered two hundred thousand copies to be used in American Baptist churches as part of the end-of-the-year emphasis of the Unified Budget. The leaflets will be offered free and may be ordered from the state and city promotion offices.

Memorial Gift Is Presented

The Camden Christian Center, Camden, N. J., entertained the principal, six teachers, and three honor students of the Burrough Junior High School at a tea. A tour of the center building and the showing of Kodachrome slides served to familiarize the guests with the work carried on by the center. A check from the honor society of the school was presented to



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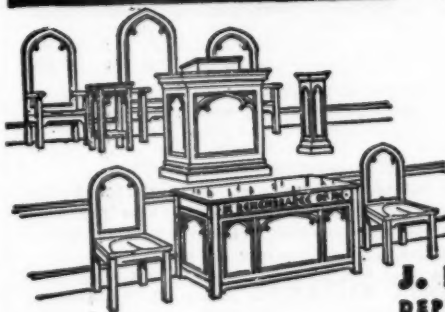
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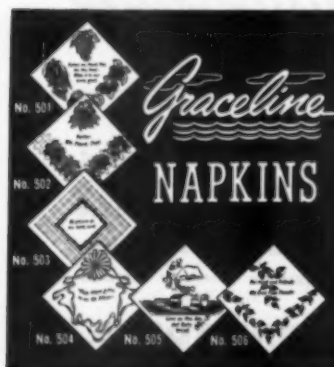
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the center by the president of the society. The gift was contributed in memory of Carrie Williams, a teacher at the Burrough Junior High School, a center worker, and board member at the time of her death. The occasion marked a growing spirit of cooperation between the two organizations, and a mutual sense of appreciation and interdependence in their respective ministries to the one hundred young people who are students at the school and members of Christian center groups. Grace Heath is the director of the center.

B.Y.F. Raised \$5,000 Toward S.O.S. Campaign

Nearly five thousand dollars was raised by the Baptist Youth Fellowship in October and November, toward its goal of \$8,000 in the Share Our Surplus campaign, to send surplus food materials to hungry people overseas. The American Baptist Convention world relief committee appropriated \$2,000 for people left destitute by the hurricane in Haiti, and also \$2,500 to be used by Edwin A. Bell to buy clothing and shoes for Baptists in Europe.

Ask Prayers for 'Forward Movement'

Missionary James M. Wood, Assam, India, writes: "Let me briefly tell you of the 'Forward Movement' so that you may begin, now, to pray with us for God's leadership and blessing on this movement. . . . Work has already begun in training leaders to deal with these themes: 'God Came,' 'How May We Live the Faith?' 'God Came in Christ,' 'What in the Faith Is Worth Sharing with Others?' 'God Came in Christ to Save,' 'Methods of Sharing the Faith.' We are hoping and praying that the effort will be so successful that our own Christians may be challenged and inspired, so that the movement will be climaxed with six weeks of house-to-house witnessing; a week of teaching and helping new converts; and, finally, the baptism and welcoming into the church of these new converts at Easter. Please be praying for our Garo Christians, as well as the missionary leaders."

Letters . . .

TO THE EDITOR

SIR: In your December issue, Roger E. Nicole intimates that my comments about an unnamed fundamentalist organizations' maligning the World Council of Churches bordered on vilification. I cannot see that this intimation is justified. I was simply factual. What I reported had already been published in *The New York Times*, August 5, 1954, to the effect that this fundamentalist organization had accused the President of the United States of aiding the cause of communism by his presence and his address at the World Council of Churches, because eleven church leaders from behind the Iron Curtain were to be in his audience. I said this was "a regrettable prelude" to the Evanston Assembly. As a "prelude" it was a fact. Whether or not it was "regrettable" is a matter of opinion. For me to have reported it and other phases of the "regrettable prelude" cannot be interpreted as vilification of anybody.

WILLIAM B. LIPPARD
Yonkers, N. Y.

SIR: I would like to see on some pages of *MISSIONS*, editorially or otherwise, a discussion of the basic motive for missions, especially as it concerns that which we wish to accomplish in the hearts and lives of those to whom our missionaries are sent. We read much about international relationships, the evils of racial prejudice, the immorality of atomic bombing, the secularism and materialism of our world, as though these were the basic problems for the church to solve.

It seems that our present motive in the missionary enterprise is far different from that of Carey, Judson, Morrison, and the rest of that great company of missionaries who accomplished so much for Christ in our sinful world. These men went into all the world, not only to obey our Lord's command, but because they saw in the world around them men who were lost in sin, men who

were under God's just wrath and condemnation, men who would spend their eternal existence away from the presence of a God who loved them, unless they personally trusted in the crucified and risen Savior whom God set forth as the only way of approach to himself.

ELMER A. KATTERJOHN
Long Beach, Calif.

SIR: I have read with interest the comments on the recent theological conference.

If I read history aright, the church lived, and victoriously, too, for its first three hundred years without a formal theology. During that time it won the civilized world at least to a nominal acceptance of Christianity. But it was not theology that did it. It was faith, working through love. It was Life that did it.

At the end of that period a great theological conference was called; and at that conference the church was split, seriously, for the first time. Theology tends to divide; what our world needs is unity.

What our times need is Life. We need Jesus himself. We need to know, not so much what to believe about him, as how to believe in him. Modern man needs to know how to find the forgiveness of sin, how to overcome human weakness, how to find divine wisdom for the problems of life, how to be strengthened in the inward man. Modern man needs an invigorating experience of Christ himself.

JAMES W. BROWN
Spokane, Wash.

SIR: Your magazine, or perhaps I should say, our magazine, *MISSIONS*, is both popular and useful to all in our denomination who are interested in the missionary program as well as in the personalities who carry out that program.

It was with a great deal of disappointment and surprise that I read your double-page editorial, "What Kind of Year Has It Been?" It was disappointing, for the title led me to believe that the ensuing article would contain a statement of the number of souls won for Christ by Baptists around the world, both trained and untrained

workers. It was surprising that in a magazine to which we turn for spiritual uplift, information, and challenge, we should encounter expressions of such definite political bias.

DOROTHY B. CARLSON
Chicago, Ill.

SIR: After reading Mr. Joiner's news article in December *MISSIONS*, regarding India, I feel urged to write this letter. Mr. Joiner speaks of its being strange that so many acres have been given to Bhavé's movement. Is it so strange that men anywhere can be reached by the appeal of love and brotherhood, and answer that appeal? The man's appeal is so basic it touches right on the commandment that Jesus said was second most important in life, 'Love thy neighbor as thyself.' A man does not have to be a Christian to answer that appeal, and so why should anyone in India who answers it seem to be doing a strange thing?

Mr. Joiner says Bhavé's message smacks of New Testament doctrine. Certainly it does, but doctrinally it does not make any difference what it smacks of. The fact is that something of a practical nature is being accomplished. However, his work does more than smack of New Testament doctrine. It is the teaching of the New Testament at work—it goes beyond and behind doctrine and theology and gets at the meaning of the message upon which so much doctrine is unfortunately leaned, piled, and forced.

Mr. Joiner regrets to say that Bhavé is not a member of a Christian church. According to that logic, why was not the Christian church doing this thing long ago, if being a church member makes any difference? In one respect, Mr. Bhavé is more a member of the Christian church than many Christians are; he has gotten past the form of religion, the system, the theology and doctrine upon which so many place all their faith; he has gotten behind this and arrived at the meaning of religion, its essence—relating life to its source and practicing what Jesus said to practice.

RALPH BROWN
St. George, Utah



As I See It

By WILLIAM B. LIPPARD

THE FIRST MONTH in 1955 recorded a brilliant achievement in New York's Metropolitan Opera House. On January 7, Marian Anderson, famed Negro contralto, sang the role of Ulrica in Verdi's grand opera *Un Ballo in Maschera*. For the first time in its history of seventy-two years, this great opera house engaged a Negro artist. The immense crowd that packed the opera house to the limit of the fire department's permission for standees, gave her a tremendous ovation. It was a memorable event in American operatic, as well as racial, history.

Miss Anderson possesses a marvelous voice, such as nature gives to a human being only once in a hundred years. Thus the "Met," as it is familiarly known in New York, joined the increasing number of organizations and institutions in American life that now transcend the color line in tribute to greatness regardless of race.

Sixteen years ago the Daughters of the American Revolution denied Miss Anderson the use of their Washington Constitution Hall for a concert. This action prompted a nation-wide protest. Mrs. Franklin D. Roosevelt resigned from membership in the D.A.R. Several *Missions* readers severely criticized me for my editorial comment on that incident. Yet I was right. Fortunately, some years later the D.A.R. modified its racial discrimination rules and permitted Miss Anderson to sing in Constitution Hall. How wonderful it would have been in 1939 had the D.A.R. then stepped out in front of the American people, leading them into better race relations, ahead of big-league baseball, which later engaged Jackie Robinson and other

Negroes, ahead of the Metropolitan Opera House, far ahead of the Supreme Court in its historic public-school desegregation decision!

Did you ever hear Marian Anderson sing Schubert's *Ave Maria*? I did. As long as I live I shall never forget it. What a *New York Times* editorial said is devastatingly true. "Whenever and wherever there has been racial discrimination against Marian Anderson, the real sufferers have been those who discriminated."

It takes twenty years for American Baptists to accept and carry into effect a new idea. In 1934, at their Rochester convention (*Missions*, June, 1934, pp. 354-355), the much-publicized Committee of Fifteen proposed mergers, respectively, of the two Foreign and of the two Home Mission Societies. Debate was long and opposition was strong. Although the original proposal was rejected by a vote of 936 to 621, a modified proposal was quickly adopted, instructing the societies to study the possibility of closer integration. Today, twenty years later, the proposed closer integration reaches its consummation. The Home Mission Society and the Woman's Society, also the Foreign Mission Society and the Woman's Society, have finally evolved mergers in everything except corporate legal entities.

To meet charter requirements and to continue to hold properties and trust funds, the four societies will remain independent. In all other respects there will be one operating Home Mission Society and one operating Foreign Mission Society, each with an executive secretary. Parallel departments will be consolidated. Convention approval

will be sought at Atlantic City in May. Thus a plan proposed in 1934 becomes a reality in 1955. Once again it is demonstrated that "nothing is so powerful as an idea when its time has come."

However, some disturbing questions remain. Will the two mergers enlarge or diminish the missionary concern of American Baptists? Will support of their world ministry increase or decrease? Will corporate integration, administrative consolidation, operational efficiency, expand or shrink their world service? For twenty years merger enthusiasts have predicted that mergers would produce expansion, not contraction. Perhaps you recall a Rube Goldberg cartoon of a dozen years ago: "The efficiency of efficiency is not always efficient." The merger enthusiasts are now put on the spot.

Recently, Mrs. Lippard and I were in Boston. On Sunday at the First Baptist Church we heard an inspiring sermon, "God Moves Incognito," by Pastor John U. Miller. More than forty years ago I was a member of this church, when I began my editorial service with the American Baptist Foreign Mission Society, with headquarters then in Boston. During our Boston visit, Mrs. Lippard and I drove out to see again our first home in Natick, Mass. The leading Boston newspaper reported a gigantic welcome celebration in honor of a huge brewery, to cost \$24,000,000, now being erected in Natick. More than 3,500 Natick residents ate a community dinner, listened to a concert, and heard welcoming speeches. The presence of the Governor of Massachusetts added prestige. He said the occasion was "a heartwarming experience." The new brewery, boasted a Natick official, will mean more business for the town and lower taxes.

To this news story the newspaper allotted more than two hundred lines of space, while the report of a significant conference on juvenile delinquency and Christian education, by Boston Baptist, Congregational, and Presbyterian churches, occupied only thirty lines. This space differential is a sad commentary on today's appraisal of values in American life. As I see it is probably exactly as you see it.

February, 1955

EDITORIALS

FEBRUARY, month of Washington and of Lincoln, is an opportune time to reflect upon our basic American freedoms—the foundational principles of our American way of life. We think of freedom of speech, freedom of peaceful assembly, freedom of worship. We think of the dignity and worth of the individual—the dignity and worth of every person as a person, rather than as a unit in a system of government or a tool of the state. These principles, we recall, are a part of our Baptist heritage; we stood for them when the standing was hard and perilous. We need to stand for them now, when sinister forces of one kind or another are insidiously chipping away at their foundations. In an address before the Third General Assembly of the National Council of the Churches of Christ in the U.S.A., meeting in Boston in December, Lester B. Pearson, Canadian secretary of state for external affairs, quoted the following sentence from an editorial in the *London Economist*: "Independent journalism serves no useful purpose unless editors are prepared to use their immunity from popular wrath to say things that would lose millions of votes if said by politicians, or start a strike if uttered by the heads of a corporation." Mr. Pearson's comment speaks for itself: "Serving such a purpose can be a valuable and vital function, not only of independent journalism, but also of those who preach and those who are political servants of the state."

Reaching Multitudes With the Gospel

MATTHEW 9: 36 furnishes the theme for this month's America for Christ Offering—reaching multitudes with the gospel. A special article in this issue, "Reaching the Multitudes," by Helen C. Schmitz, tells the story. If ever we are inclined to think that all the unreached, unevangelized multitudes are

outside the borders of the United States, we should consider the facts. In the United States, in your own neighborhood and others like it, are 19,000,000 youth between the ages of twelve and twenty-three who are outside any church. Approximately 27,000,000 children in the United States receive no Christian teaching. Added to our population every year are 2,500,000 persons, and 32,000,000 persons move every year. Indeed, 70,000,000 unchurched persons are now living in new communities that have sprung up across the land in recent years. Then there are the additional millions unreached by the gospel in Latin America—Puerto Rico, Haiti, Cuba, Mexico, El Salvador, Nicaragua. All these multitudes are the concern of our two Home Mission Societies and of the Board of Education and Publication as they lead us this month in making our annual America for Christ Offering a successful one. A minimum of \$350,000 is needed. Twice that amount, and more, would still be small in comparison with the appalling need. Let us all bear in mind that this is not a special offering, except in the sense that the amount we place in the envelope provided is over and above our regular weekly offerings. So far as the American Baptist Convention is concerned, the offering is an integral part of the Unified Budget, and that budget will be either lower or higher than the amount anticipated at Minneapolis last May to the extent that the America for Christ Offering is under or over \$350,000. Moreover, the amount each church contributes to this offering is credited to its Unified Budget giving. So it is only for the individual giver that the offering may be thought of as special—and then only in the sense that it is in addition to his weekly offerings. It is suggested that every church adopt a goal for the America for Christ Offering and select a date on which to receive the offering. A working goal is from

5 to 10 per cent of a church's giving to the Unified Budget, and the ideal date is February 27, which has been designated as America for Christ Sunday. If another date is better for your church, then choose the most convenient time. The most important consideration is the offering itself—one that is in some degree commensurate with the opportunity that American Baptists now have for ministering in the spirit of Christ to our modern multitudes, many of whom, as in the time of Jesus, are "distressed and scattered, as sheep not having a shepherd."

Praise and Prayer On B.W.A. Sunday

FROM the officers of the Baptist World Alliance comes a call to praise and prayer on Baptist World Alliance Sunday, February 6. As this is the fiftieth anniversary of the founding of this world organization, an event to be celebrated at the Golden Jubilee Congress in London, July 16-22, Alliance Sunday this year has special significance. It is an appropriate time, in the words of the call to praise and prayer, to praise God for the achievements of the Baptist World Alliance through the years: "in symbolizing our unity in diversity; in bringing comfort and encouragement to isolated Baptist groups in many lands; in giving inspiration to the brotherhood at congresses and conferences; in guiding and channeling the relief efforts of our Baptist hosts; in furnishing food and clothes to those who were starving and freezing; in helping to rebuild Baptist churches and institutions that lay in ruins; in promoting cooperation between unions and conventions; in lifting high the banner of religious liberty; and in sounding forth in many ways those truths for which we stand." And as we praise God for his guidance, let us also pray: "... that the bonds of unity may be strengthened, and that while growing more numerous we may grow together and not apart. . . . that we may be filled with understanding, gratitude, and love for those in other lands, other unions, and other circumstances than our own." Let us pray "for those of our fellow believers who have lost their homes and their fatherlands; for those whose paths lead through tribulation and persecution; for those who, in weakness and isolation, must bear the burdens of

poverty and hostility." Let us pray "for all our millions that we, no matter what the price, may be forever true to the saving gospel of Jesus Christ; that we may give ourselves and that which God has given us, with undying devotion and ever-burning zeal; that our witness may sound clear; that our sacrifices may multiply; that our lives, too often conformed to the world around us, may be fully surrendered to our crucified and risen Lord; and that he, through our words and deeds and daily living, may be able to reveal himself to that world which cannot otherwise see the glory of his face." This message is signed by President F. Townley Lord, Past-President C. Oscar Johnson, General Secretary Arnold T. Ohrn, Associate Secretary Walter O. Lewis, and Youth Secretary Joel Sorenson. For a further elaboration of the theme, see in this issue the articles by F. Townley Lord and Arnold T. Ohrn.

'One Nation Under God'

MORE THAN ten thousand communities throughout the United States will participate in the observance of Brotherhood Week, February 20-27. Dating back to 1934, Brotherhood Week is sponsored by the National Conference of Christians and Jews. The purpose of the week, according to President Everett R. Clinchy, is to give people an opportunity to rededicate themselves as individuals to the ideals of respect for people and human rights. This year's theme, "One Nation Under God," underlines that purpose and sets the pattern for what ought to be a week of advance in human relations throughout our land. Living as we are in a disunited world, and facing the constant danger of expanding world communism, "one nation under God" becomes essential even to survival. This concept is no longer something merely to talk about; it is now something to put into action—to incorporate into every area of our lives. We can no longer afford to discriminate against a man because of his color or his religion; our national security depends on the degree to which we can achieve national unity. Bernard M. Baruch well says: "To discriminate against a man because of race, color, creed, or national origin is antithetical to democracy and dangerous to America. In this

time of democracy's testing, we must proclaim our faith in it and live closely by its principles. In these days of danger to America we can permit nothing to undermine the unity which is so essential to our safety. Nothing is so destructive of unity as the hate, discord, suspicion, and bitterness which prejudice breeds." Mr. Baruch then adds these important words: "The time will come, and soon I hope, when Brotherhood Week will be a reminder, not of the presence of discrimination in our midst, but of its eradication. Until that time, we must, each of us, work to break down its barriers, fight bigotry wherever we find it, and cleanse our own hearts of blind animosity against our fellows." Let similar words ring from every pulpit during Brotherhood Week. To be silent on this theme, or merely to pay lip service to it, is tragic in this time of crisis. To do either, at any time, is to fall short of the Christian ideal. The lesson that Peter learned on the housetop in Joppa is one that many of us need to learn. Said Peter: "God has shown me that I should not call any man common or unclean." Neither should we. Every man, whether black or white, Jew or Christian, native or foreign-born, is a man in his own right and should be treated as such. Lincoln's words describe true brotherhood: "with malice toward none, with charity to all."

Gap Slowly Closing Between Ideals and Practices

IF IT IS TRUE that nothing succeeds like success, then progress toward applying to all citizens of the United States our Constitution's guarantees of civil rights ought to be greatly accelerated in the year 1955. The Supreme Court's decision of last May 17 against segregation in the public schools brings into focus other important advances in better race relations in this country in recent years. The American Jewish Committee, in a recently published pamphlet, "The People Take the Lead," lists many gains that have been made in the past five years, mostly relating to the rights of Negroes. "In every area of American life," says the committee, "the gap between ideals and practices is closing—slowly to be sure, but steadily." What has happened in athletics is now a familiar story, as stars like Jackie Robinson and Willie Mays have be-

come the heroes of baseball fans, old and young, across the nation. And last October, in Nashville, Tenn., Fisk University played Taylor University in the state's first Negro-white football game. It is good to know also that twelve states and thirty-two cities have fair-employment laws, that three have fair-education laws, and that five have enforceable public-accommodation laws. Five years ago, Negro students were rarely admitted to state universities in the South. Today, however, some two thousand Negroes attend integrated classes in these universities. So the gap between ideals and practices is closing—slowly, but surely. It is closing in some areas with greater speed than it is in others. Paradoxically, it is closing more slowly in the churches than in any other area of American life. Is it not about time that we do something to speed up the process?

Only Challenge To Communism

RETURNING from the Orient recently, where he saw communism on the march and sensed something of its sinister force, Gene E. Bartlett, of the First Baptist Church, Los Angeles, Calif., had some plain words to say about the brand of Christianity that really challenges communism, and the brand that does not challenge it. "There is a Christianity," he declared, "which is quite willing to concentrate on a world to come, and has nothing real to say about the world here and now. That kind of Christianity is no challenge to communism. That is probably one of its greatest allies. Time is very short for us to make clear that Christianity does have its own revolution, beginning in the hearts of men and moving out to affect every area of their lives, politically, economically, and socially. Only that Christianity offers any real challenge in the Orient, which is now being so carefully wooed by communism." Thank you, Dr. Bartlett, for this clear, concise statement of a truth that we have been trying to express for a long time—that communism is a form of world revolution and that it can be stopped only by counterrevolution: only by removing the poverty, the distress, and the insecurity which are the direct cause of the current revolution and the fuel that feeds the flame of advancing communism.

The Power and Unity of Our Faith

FROM the Third General Assembly of the National Council of the Churches of Christ in the U.S.A., meeting in Boston, Mass., came a 2-000-word message to the churches on "The Power and Unity of Our Faith." This document merits serious consideration, for two good reasons: what it says, and who says it. Here thirty Protestant and Orthodox church bodies in the United States speak with a united voice on some of the important issues of our time.

After calling attention to the fear and the doubt that are rampant today, to the explosive nature of international relations and the constant threat of war, to the wealth that we have accumulated and the increasing consciousness that we do not live by bread alone, the introductory section of the message then exclaims, "But hear the good news of God in Jesus Christ! His word is to fear not, for in him all things find their meaning and their destiny. Our duty as Christians is to live in the confidence of our faith and to respond with courage, mercy, justice, and love to the choices which confront us."

Now, it is with these choices and our response as Christians to them that the rest of the document deals.

Turning first to the churches, the document praises them for their able defense of the historic American principle of the separation of church and state, and asserts that there are "some happy signs of a return to a more careful protection of human liberties within the framework of tested constitutional procedures." And yet, in the next sentence, the document declares: "We must continue to press vigorously for fair practices in our public life, for the right of the accused to face the accuser, and for the preservation of those freedoms which are our cherished heritage. We must be alert to reject any programs or policies in our corporate life which tend toward undue regimentation of individuals, the domination of a philosophy of brute force or materialism in our national life, and the encroachment of undemocratic methods upon our liberties."

To that end the message calls on the churches to help make the transition from a

segregated to a nonsegregated society, not only in the public schools, "but throughout the community, in such matters as housing and especially within the life and practice of the church itself." That this "especially" clause is needed in a document of this kind is evident from the current saying that the most segregated place in the United States is a Christian church at eleven o'clock on Sunday morning. The constituent members of the National Council of Churches were, therefore, speaking of themselves as well as to the nation at large when they wrote into their message: "We deplore all efforts to circumvent the Supreme Court decision [making segregation in the public schools illegal]. We must champion the rights of minorities and defend the dignity of all men."

With regard to communism, the document says plainly that "the fundamental opposition to communism comes from the Christian church." The church rejects communism "because of its atheism, its disregard of the rights of the individual, its misunderstanding of the nature of men and of society, and its inherent tyranny." This unequivocal statement should be a sufficient answer to the facile assumption in some quarters that the Roman Catholics are leading the fight against communism, and that Protestants are doing little or nothing about it.

Speaking of "new strength and effectiveness" which the churches have found by working together through the National Council, the message expresses concern about understanding clearly what practical obligations this new-found unity requires. Unity as a principle must somehow be translated into practice. "This is the day," the message affirms, "for a great demonstration of the power and unity of our faith."

Turning, in the second section, to the clergy and laity, the message points to the unprecedented opportunity for preaching the gospel today, not only in churches here at home, but throughout the world. It calls attention to the hunger of this generation "which only the Christian gospel can satisfy." Needed, therefore, is "a more understanding ministry in or-

der that the gospel may become more effective in daily life."

This kind of ministry is assumed in the subsequent expression of belief that "America is ready for a great spiritual awakening and revival." It is assumed also that this kind of ministry will bring a spiritual awakening about. "The minister," says the document, "must be a man of great expectations. . . . each should search his soul and pray that the revival may grow in his own heart."

What about the laity? This: "A church which does not give the laity definite opportunity to experience the full dimensions of the Christian faith by sharing in broader responsibilities of the church, need not wonder if it becomes ineffective." Why? "There are dark places in our social life where the light of Christ can shine only through the lay members of the churches." In the contacts of daily work there is ample opportunity for a Christian witness, and Christians who accept that opportunity, especially those who do so bravely in difficult situations, "are the salt of the earth and the light in a dark world."

■

The third section contains a message to the worldwide fellowship of Christians—a fellowship that transcends the Iron and Bamboo Curtains of our day. With a direct reference to the churches behind these curtains, the message declares: "Though we are separated from them, we are one with them in the fellowship of the Christian church." This kind of fellowship "is a great new fact and it is the basis of a great new hope."

It is the hope of peace among nations. By its very nature the Christian church is "a symbol of man's universal hope for peace." So "the churches in every land have a special responsibility to further the achievement of universal disarmament and the constructive use of atomic power." The hope that the churches may be able to fulfill this responsibility is based on the belief that "the common people everywhere want peace, and the churches under God should be their voice."

Here is abundant evidence that the National Council of Churches does not intend to stand idly by while the Communists take

over our historic Christian concepts and embody them with sinister meaning. Universal peace was a Christian concept long before it became Communist propaganda. For the Christian church to stop using the word "peace" just because the Communists are using it, is unthinkable. On the contrary, let the churches take a firmer stand for peace today than they have ever taken before. Let them demonstrate to the world that the peace they envision is genuine, not a form of human slavery.

To the end that peace may become a reality as well as a hope, the document recognizes the necessity for practical means of making it so. So the message says: "We believe that our Government should continue to support the United Nations."

As a means of achieving universal peace, the message singles out sharing our material goods and skills. It says: "We should share with our fellow men our material goods and technical skills, wherever possible, assist those who are homeless or stateless, and always hold them before the throne of God in prayer." Thus is expressed the conviction that in right human relations lies the pathway to peace and good will, in small groups or large, in the internal affairs of one nation or in the relationships of nations one to another. Like happiness, peace and good will are always elusive when sought by themselves; they may be found only at the end of a quest for other values—economic justice, satisfying standards of living, recognition of human dignity and worth. And all these, mark you, are Christian concepts!

■

The message concludes with these words: "We are not satisfied with our inadequate response to what Jesus Christ can and wants to do through the church. . . . He is the way, the truth, and the life; the answer to our deepest needs. In the power and unity of his gospel we dedicate ourselves anew to the unfinished task of his kingdom." That unfinished task is what missions is all about. It led Carey and Judson to a far continent, and has encouraged many others to follow in their steps. So long as the task remains unfinished, how can we be satisfied?

Reaching the Multitudes

Seeing the multitudes—distressed, destitute, disheartened—Jesus was moved with compassion. Can we, his disciples, be unconcerned as we see the multitudes today?

By HELEN C. SCHMITZ

WHEN Jesus "saw the the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Faces, faces, faces! People everywhere! Who are they? Where are they going as they crowd every means of public transportation? What are their thoughts as they walk the streets of our modern cities? They form a mass moving with inexorable force, having little individuality. It was such multitudes that moved our Lord to compassion. And it should go without saying that his disciples should share his concern.

In the present-day multitudes are 19,000,000 youth outside any church; 4,000,000 brand-new babies; 27,000,000 children who receive no Christian training; 70,000,000 persons living in unchurched communities. These figures and the potential they represent would be terrifying were it not for the assurance that the gospel can supply every human need.

The theory of chain reaction may be new in the field of science, but it is not new in the experience of the church. Jesus spoke to the woman at the well, and immediately she went about the streets of her town testifying to the wonder of Jesus. Paul met Jesus on the road to Damascus, and that experience led Paul to become a missionary. His ministry brought many people into the fellowship of believers, and these, in turn, manifested concern for others. The history of our own faith reads in like manner. Concern for the multitudes led directly to the organization of the Baptist Tract Society in 1824, The American Baptist Home Mission Society in 1832, and the Woman's American Baptist Home Mission Society in 1877. Forward developments within these societies have continued through the years.

Let us examine specific examples. The German Baptist work is said to have started in the following fashion. A Baptist church in Detroit held an open-air meeting. A German immigrant passing by stopped to listen. Subsequently, in that very church, he accepted Christ as his Savior. So great was his joy that he filled his letters to friends back in Germany with testimony concerning his Christian experience. In time a number were brought to Christ in Germany. A church was organized and more joined the fellowship. This was in the early part of the nineteenth century, when people were on the move because of rapid industrial developments in Europe and the New World. Wherever these German Baptists went they testified to their faith, and many churches sprang up.

This pattern of indigenous evangelism is strikingly portrayed today in Latin America. The sixty-four Haitian Baptist churches support 510 missions and outstations. The big First Baptist Church of Managua, Nicaragua, delayed for many years the erection of a greatly needed building because it used its resources in the support of missions. The church elects a corps of lay preachers at the same time it elects other church leadership. In Cuba the same pattern prevails. I attended a service in a mission of the First Baptist Church of Guantanamo. Present that day were delegations from three missions of that church! The First Baptist Church of Monterrey, over one hundred years old, and the oldest evangelical church in Mexico, is currently supporting nine missions, a medical clinic, a girls' hostel, and a Baptist school.

Fifty years ago American churches worked with this same sense of responsibility for the extension of God's kingdom. Gradually conditions changed, and evangelistic zeal abated, until the tremendous migration of peoples at the time of the Second World War. New communities sprang up around defense plants,

which were constructed in farm areas where there was adequate space for huge developments. Near-by churches managed the situation as far as they could, but when the opportunity and need became too large for single congregations to handle, the American Baptist Convention voted to launch the Churches for New Frontiers drive for \$8,350,000. This money was to provide adequate personnel for developing congregations and financial assistance in constructing church buildings. Many new churches have been formed and buildings constructed as the drive has been going on.

But reaching the multitudes with the gospel is merely the beginning of the fulfillment of our responsibility. Having been reached, souls must be nurtured in the faith. It is here that the ministry of The Board of Education and Publication, through its four divisions, serves every Baptist church. The first division plans leadership training for children, youth, and adults. The second prepares materials in 118 different publications of Christian teaching. The third helps American Baptists keep in touch with young people in fifty-two Baptist-related schools, ten Negro schools and colleges in the South, and in 250 state and independent colleges and universities. The fourth publishes and merchandises 18,000,000 pieces of Christian literature each year.

Since most decisions for Christ are reached early in life, the two Home Mission Societies and The Board of Education cooperate in a three-way plan of evangelism. The Winning the Children for Christ program ministers to children *wherever they are*. Children in rural areas oftentimes live beyond the touch of the church. Kathleen Stanard, rural missionary for West Virginia, writes: "There are not many available workers in needy coal mine areas. But I knew we needed to reach many children, and I was able to recruit and prepare one worker and a helper who were thrilled with the program and the materials."

The New Friends for Christ program encourages young people to assume their individual responsibility in winning youth for Christ. These experiences make their lives count for more all through their adult years. The department of evangelism of the Home Mission Society is closely related to the program of the state conventions and the city-



In Nicaragua, there are multitudes of people still unreached by the gospel—young people such as these



Missionaries work with people of all races, helping them to solve the intricate problems they face



These young, alert Salvadoreans have the privilege of attending a Christian school. Our dollars help



At morning watch in Baptist camps and assemblies, young people begin each day's experience with God



A church caller invites the children of this home to attend the Bible story hour at Baptist church

mission societies. National or area leadership is brought to the churches as they plan and carry out this program of evangelism.

A church witnesses in areas of need beyond its own borders through missionaries it helps to send out in the name of Christ. The great cities of the world, rich and powerful, are largely pagan in character, and oftentimes the usual ministry of the church does not affect them to any great degree. Therefore, new approaches have been devised, such as the Christian center. As many of these centers as we can support have been placed in the heart of crowded cities and industrial areas.

Educational centers, established to give much-needed academic teaching to pastors of Negro churches, have broadened their ministry to include leadership training for lay leaders. A new educational center recently came into being for Spanish-speaking leadership. In the first session an average of one hundred students proved the need of this new development. Population trends indicate that New York city will have 1,000,000 Puerto Rican residents in the near future. So changes continue to come rapidly.

Similar change is evident even in far-off Alaska, where the population of some towns has doubled, or even tripled, in recent years. Paved streets and highways, electricity, air transportation, and other developments have come to that one-time isolated land. American Baptist work has grown. For nearly fifty years we ministered through a single mission station—the Kodiak Baptist Mission, a children's home. In recent years, however, we have added an evangelistic boat, five churches, and a hospital. Still other projects are under study.

That American Baptists are reaching multitudes in North America with the gospel is a demonstrable fact. The message is taken out by more than a thousand missionaries and by many more witnessing believers.

Every American Baptist is invited to share increasingly in this great work. How? You participate as you work in your own church, as you give to the Unified Budget, and as you share in the America for Christ Offering. This whole great program is greatly dependent upon this offering, which is not "just another offering," but, rather, the difference between having and not having missionaries to send to the multitudes.

Baptists in Global Perspective

More than 20,000,000 Baptists, of many lands, have in the Baptist World Alliance a fellowship that transcends all barriers of language, color, and national background

By F. TOWNLEY LORD



BY A CAREFUL ACCOUNTING there are more than 20,000,000 of us. When we come together for a world congress, as in Atlanta in 1939 or Cleveland in 1950, we present a spectacle of Christian fellowship which is unique in the history of Protestantism. At Atlanta, for instance, twice daily, audiences numbering from 30,000 to 60,000 thronged into the Ponce de Leon Ball Park.

Delegates to the congresses of the Baptist World Alliance come from every continent and speak most of the languages known to man. In whichever city the congress meets, Baptists make their presence known. They are welcomed by all sections of the community, civic leaders beaming on their invasion of the city, industrialists and shopkeepers proudly displaying on the windows of offices and stores such signs as "Welcome to World Baptists." It is said that in Atlanta in 1939, a similar greeting was hung over the gates of the cemetery!

What is this voluntary and fraternal organization which in our time has achieved the miracle of unifying in one global fellowship men and women who, religiously, are among the most independent-minded on earth? What is it which enables Baptist delegates to repeat the Lord's Prayer simultaneously in a dozen different languages and to "raise the roof" of a congress auditorium by the fervent strains of the alliance theme song "Blest be the tie that binds"?

For the answer we have to go back to 1905, when, for the first time in Baptist history, in the old Exeter Hall, London, Baptists came together for a world conference. It was on

July 17, 1905, that the Baptist World Alliance was born. The idea of such a gathering was, at that time, more than a century old. As far back as 1790, John Rippon, famous for more than forty years as one of the most popular Baptist preachers in England, ventured the hope that, some day, baptized people from all over the world might come together "to consult the ecclesiastical good of the whole." Soon after that our people were to lift their eyes to the world horizon; for within two years Carey was to sail for India, and later Adoniram Judson and Luther Rice were to direct American eyes to the far continents. But not until more than a century had passed was John Rippon's dream to come true, and in the achievement credit must go to many American leaders.

It seems beyond doubt that W. W. Landrum, noting discussions among the Presbyterians as to the possibility of a Pan- Presbyterian gathering, had turned his mind in the direction of a similar gathering for Baptists. R. H. Pitt gave forceful expression to the idea in the *Religious Herald*, of which he was editor. But attention was focused on the project by *The Baptist Argus*, under the editorship of J. N. Prestridge. The *Argus* began to publish "World Outlook" numbers containing articles and correspondence covering the world field. A. T. Robertson lent his pen to the advocacy of a Baptist world conference. The idea was enthusiastically adopted, notably by J. H. Shakespeare, then the editor of *The Baptist Times and Freeman* in London. The result was that in 1904 the Baptist Union of Great Britain and Ireland passed a resolution invit-

LONDON 1905

THERE is a gospel hymn which we sometimes sing, if we are not too conservative, "When the roll is called up yonder, I'll be there!" At the Baptist World Congress, in Exeter Hall, London, the roll of countries was called on Tuesday evening July 11, and when the immense throng arose and cheered and sung and applauded, the enthusiasm was scarcely less than it will be "up yonder." Delegates from all countries responded to the call. The Swedish delegation was the largest from any part of the continent. A member of the Russian delegation had been banished twice, spending eight years in Siberia, but when the police told him to do no more preaching replied, "No! I **will** and **must** preach." Dr. Timothy Richard, the beloved English missionary, spoke for China, and our own Rev. M. C. Mason of Tura, Assam, represented India. One of his mission boys, who sang a verse, was greeted with tremendous cheering. Rev. R. A. Thomson of Kobe, responded for Japan, saying that the 2,500 Japanese Baptists were as loyal as any in England and America. Nlemvo, the Congo lad who is in England helping Dr. Holman Bentley translate the Bible into Congo, had a rousing reception; he thanked the churches for sending the Congo-land the light of the gospel. Altogether it was a great occasion, and the Baptists of the world "got together" as never before. A thrilling incident was the recital of the Apostles' Creed, on the call of the chairman, Dr. Alexander Maclaren, by the whole assembly, emphasizing Baptist faith in the deity of Christ.

It has been a wonderful meeting: 4,000 delegates, 1,500 more than expected, 300 from America; masterly addresses, of which the American brethren, north and south, furnished their full share; splendid fellowship; and glorious hope for the triumph of the Master's kingdom. A constitution and officers mean permanence. The next meeting will be held in America.

Secretaries Mabie and Barbour represented the Missionary Union; and Mrs. N. M. Waterbury, of the Woman's Society, had a fitting honor, being the only lady on the program. The opening address of Dr. Maclaren, that "grand old man," sixty years a pastor, was mastery, and on the theme: "In the Name of Jesus Christ: by the Power of the Holy Spirit." President A. H. Strong's conference sermon was on "The Greatness and the Claims of Christ." These are grand mission themes. Honor was worthily given to our Lord.—"The Baptist Missionary Magazine" [MISSIONS], Sept., 1905.

ing a congress to meet in London in July of the following year. Committees were set up on both sides of the Atlantic, with the result that July, 1905, saw the First World Congress of Baptists, meeting in the Exeter Hall. This congress spread from the Exeter Hall to the Royal Albert Hall and a great open-air demonstration in Hyde Park.

To turn back the pages of history fifty years is to realize that there were Baptist giants in those days. The president of this world assembly of Baptists was Alexander Maclaren, then in the sixtieth year of his pastorate. By his side were John Clifford and J. H. Shakespeare. On the program were such stalwarts as J. N. Prestridge; A. T. Robertson; Lathan A. Crandall; J. D. Freeman; E. Y. Mullins; W. O. Carver; K. O. Broady, from Sweden; Reuben Saillens, from France; Vasili Pavloff, from Russia; Timothy Richard, from China; and W. Holman Bentley, from Congo. The year 1905 could provide a galaxy of Baptist talent and consecration which has never been excelled.

On the morning of Wednesday, July 12, a committee was appointed to consider future congresses and on Monday, July 17, it was agreed to form a Baptist World Alliance. From the chair Dr. Maclaren said, "I feel like singing the Doxology in my heart at seeing the day when Baptists resolve on a worldwide alliance." John Clifford became the first alliance president, and J. N. Prestridge and J. H. Shakespeare the two secretaries. Since then congress has followed congress: Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; Cleveland, 1950. Distinguished Baptist leaders have been called to the presidency—John Clifford, R. S. MacArthur, E. Y. Mullins, John MacNeill, George W. Truett, J. H. Rushbrooke, C. Oscar Johnson.

The alliance came into being to meet a threefold need: (1) to complete our Baptist polity, supplying that necessary complement of the local independence and autonomy which we have always emphasized; (2) to demonstrate our unity by emphasizing the freedom of a genuine brotherhood based, not on legal authority nor on hierarchical claims, but on inward spiritual experience; (3) to strengthen young and small communities, to encourage the oppressed, and in all things to defend religious liberty. That these aims have

been achieved in the glorious witness of half a century, is a matter of history. Consideration of alliance achievements during these fifty years may be prefaced by a brief reference to its expanding organization.

For many years the alliance office was in London, and it was from that office that J. H. Rushbrooke so ably carried through the duties of the secretaryship. When he was succeeded in 1939 by W. O. Lewis, war conditions made it necessary for a temporary office to be opened in Washington, D. C. In 1947, the main office of the alliance was moved to the excellent building on Sixteenth Street, which the alliance owns jointly with The District of Columbia Baptist Convention. The acquiring of The Baptist House in Washington will always be specially associated with the presidency of C. Oscar Johnson. Here Arnold T. Ohn directs the affairs of the alliance, the London office serving as the headquarters of the associate secretary.

As the years have gone by, increasing attention has been paid to women's and youth work. The women's committee has an honorary secretary, E. Lois Chapple. The youth committee, in recent years, has organized a series of world Baptist youth conferences and has issued an excellent publication *B. W. A. Youth News*, now under the editorship of Youth Secretary Joel Sorenson. A most welcome addition to the alliance's literary development has been the publication of *The Baptist World*, which we hope to see developed as time goes on.

From the beginning the alliance has shown a great and increasing concern for the European field. The Berlin conference in 1908 recommended that Europe should be regarded as a mission field of the utmost importance. In 1920, a conference was held in London, which was described by J. H. Rushbrooke as "a turning point in Baptist history." Decisions were there taken which had an important bearing on subsequent alliance work. Following the First World War, a relief program was carried through. The stronger Baptist groups, in conjunction with their mission boards, were requested to pay special attention to the fields allocated to them. As recently as 1952, European needs were well in the center of alliance concern; for the executive meeting in Töllöse paid special attention to the needs of Euro-

PHILADELPHIA 1911

SURELY the driving-power of such a representative gathering of Baptists [as the one about to convene in Philadelphia] must be immense. It should "get things done." Real advance ought to be made in many directions. The evangelization of Europe must receive an impetus, an acceleration of speed that shall stretch over many years. "A great door and an effectual is opened unto us, and there are many adversaries." The many opponents are not reasons for fear or justifications of neglect; they offer additional urgency to the demand for great efforts. Already we have set aflame the lamps of hope in these churches; we have now to feed them with the oil of wide sympathy and generous gifts.

More difficult still is to make a really effective contribution to the churches of all lands in the task of realizing their high destiny. This is our primary business. We cannot be content merely to state the "principles" of our faith; we must also seek, as the subjects set out in the program of our proceedings show "the Christianizing of the world"; the perfection of the "Christian Brotherhood"; the complete equipment of our "educational" machinery for the young; the Christianization of industry, and the bringing in of the kingdom of God. In these issues every Baptist is vitally concerned, and to their realization every Baptist church is committed.

Again the churches are the instruments of the kingdom of God. Our co-operation in this Congress speaking for so many nations, empires and republics, will advance peace on earth and good will to men, aid in checking everything likely to generate strife amongst princes and rulers, further the spirit of brotherhood, and hasten the arrival of a universal league of peace for the "holy church throughout the world." Gathered in the city of brotherly love, and in the country of Roger Williams, and under the stars and stripes of the United States, it is certain that the movement for civil and religious liberty will go forward with a quickened pace and a brighter hope. Thus the kingdom which is righteousness, peace and joy in the Holy Ghost will come, and the will of God be more widely done on earth as it is in heaven. —JOHN CLIFFORD, "MISSIONS," May, 1911.

The Alliance ought to aid us in curing the abuses of individualism and teach us a deeper fellowship. . . . The best exercise of Baptist independence is the recognition of our interdependence.—E. Y. MULLINS.

pean countries, with emphasis on the need for trained pastors and leaders, and cooperation in evangelism.

Attention was bound to be focused on Europe if for no other reason than the grim fact that twice, in the history of the alliance, Europe became involved in all the shattering effects of world war. Twice constituent members of the alliance found themselves on opposite sides in terrible conflict, and it says much for the quality of this world fellowship that the Baptist World Alliance should have survived these disruptive experiences. What a joy it was on August 4, 1934, for delegates to meet in Berlin for the Fifth Baptist World Congress—twenty years after war had been declared between Germany and Great Britain! The three thousand delegates from forty-three groups rejoiced that now, at last, August 4 had come to possess a more welcome significance.

Following the Second World War, which had divided us in a manner not known before, the alliance was able to restore the shattered fellowship and to engage in a campaign of relief and rehabilitation which brought more than \$9,000,000 of help into the stricken lands. In some ways it was the most fitting symbol of the ties that bind Baptist hearts that in 1954 the then president of the alliance should have been invited by Russian Baptists to be their guest in Moscow and to see in that city, and in other cities in the Soviet Union, unmistakable evidence of Baptist progress behind the Iron Curtain.

So the story might proceed with its tale of conferences which sought to heal the wounds of war, and of visits by the alliance president and the secretaries to many parts of the world, bringing the greetings of the world fellowship to small and struggling groups. But shining with special radiance through these fifty years of alliance activity has been our constant insistence on religious liberty.

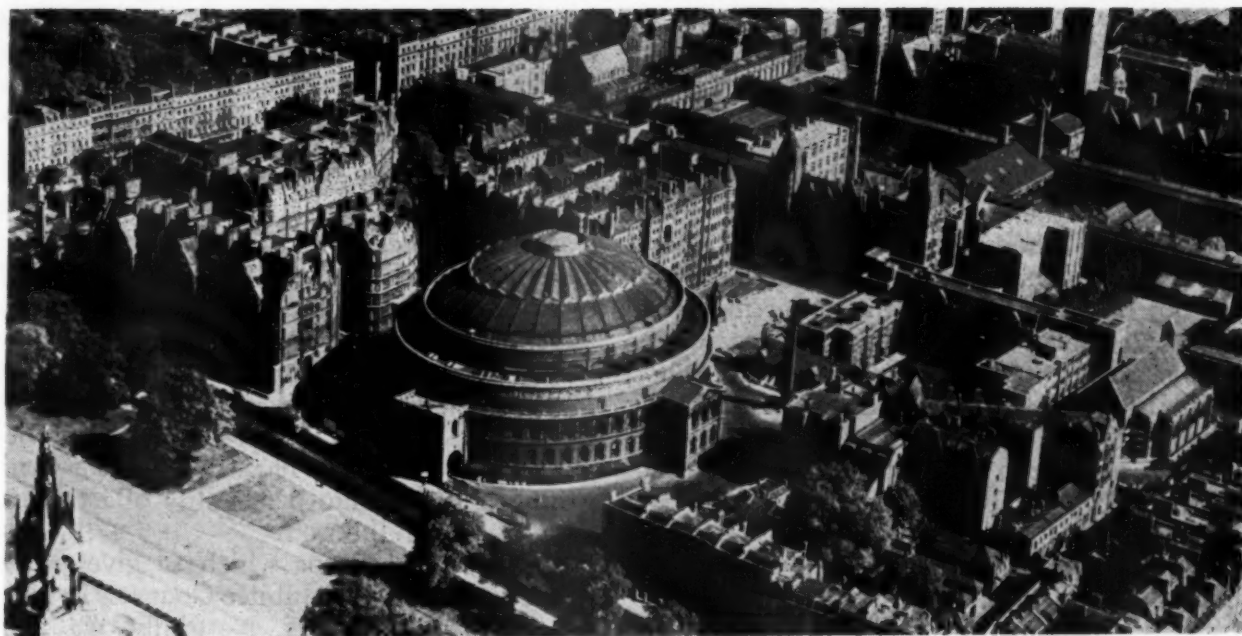
Freedom is the very breath of our Baptist life. The first president of the alliance, John Clifford, gave an address at the 1908 European Baptist conference in Berlin which sounded out to the world those principles which have ever been central to our Baptist witness. Again and again alliance congresses have declared their cherished principles of religious liberty, and it is a thrilling study to

follow J. H. Rushbrooke in his many journeys to embassies and consulates in the interests of freedom for persecuted brethren. At the very first congress, J. D. Freeman, of Toronto, enunciated the principle which the alliance has always followed: "The essential Baptist principle as I apprehend it is this: an acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of his personal, direct, and undelimited authority over the souls of men."

The eight congresses of the Baptist World Alliance have produced many dramatic moments: Dr. Maclaren's call to the great audience in London in 1905 to stand with him and repeat the Apostles' Creed, demonstrating that Baptists stood in the continuity of the historic church; Dr. Clifford's masterly survey in Philadelphia in 1911 of the meaning and work of the alliance, when the audience rose to its feet in prolonged applause; the introduction of some thirty delegates from Moscow to the Philadelphia congress, including veterans who had suffered for their faith; the singing of Russians, Letts, and Rumanians at the Stockholm congress; the gathering in Berlin in the centenary year of the beginning of the German Baptist movement; the breaking of all records of attendance at Atlanta; the memorial service to J. H. Rushbrooke at Copenhagen in 1947; C. Oscar Johnson's handling of the congress in Cleveland.

But even more impressive are the memories of Baptist fellowship, drawing delegates of all colors and tongues into an expression of brotherhood, where all barriers of racialism and tradition were broken down in the common loyalty of our one Lord. It is not too much to say that the alliance has been the rallying point of all Baptists, whatever their special emphasis or tradition.

—And who shall say that God has not richly blessed our world fellowship? When the alliance was formed we numbered some seven and one-half million baptized believers. Today we are nearly three times that number. When in July, 1955, we gather in London for the Jubilee Congress, it will be to demonstrate as never before that the alliance symbol, two hands clasped across the globe, bears witness to the largest Protestant evangelical force in the world.



In foreground is Albert Hall, London, where many sessions of Ninth Baptist World Congress will be held

The Golden Jubilee

A preview of the Ninth Baptist World Congress, London, England, July 16-22. A memorable experience is in store for all who attend

By ARNOLD T. OHRN

WHEN the Baptist battalions from many lands surge into the Royal Albert Hall in London on Saturday afternoon, July 16, for the opening session of the Ninth Baptist World Congress, they will be meeting in the same famous auditorium where the closing session of the first world assembly took place one July night in 1905, fifty years before.

Through the preceding week, great men had appeared on the platform, and memorable words had been spoken. Our generation cannot completely have forgotten all those distinguished names from the opening of the century. There was the assembly president, Alexander Maclaren, with more than sixty shining years of gospel ministry behind him.

There was John Clifford, undaunted champion of the freedom of the conscience, who was elected the first president of the Baptist World Alliance. There was saintly F. B. Meyer, and the fiery French orator, Reuben

Saillens. There was that flaming young lawyer from Wales, destined to make an indelible mark in world history, David Lloyd George. World-renowned missionaries were there, like Timothy Richard, of China, and Holman Bentley, of the Congo. K. O. Broady was there, dynamic Swedish leader, whose powerful preaching drew even members of the royal house to his services in simple Baptist Bethel.

We ought not to forget J. D. Freeman, of Toronto, whose splendid presentation of Baptist principles is of abiding worth; or J. N. Prestridge, of Kentucky, whom they called the "Father of the Congress," and whose speech from the chair the day he presided was a model of brevity and pungency: "There is a new thing in the world—a Baptist world consciousness." Think of E. Y. Mullins, later to become the third president of the alliance, whose address brought this tribute from Dr. Clifford: "That masterly paper, one of the finest things I have ever listened to."

Do you not recognize the names of Henry C. Mabie and H. L. Morehouse, prominent missionary statesmen of their day? Deeply impressed on my own mind is the name of Augustus H. Strong, of Rochester, the congress preacher, whose profound theological sermon on "The Greatness and Claims of Christ" I laboriously ploughed my way through as a boy when the congress volume reached my home. I am not likely to forget, either, that my own father was there, not one of the famous, just a simple Baptist preacher from Norway, who drank in the atmosphere and words and happenings of that congress with all his soul, and who on his return instilled into his children something of that Baptist world consciousness of which London, 1905, marks the birth.

How pleasant it would be to dwell in similar fashion on names prominent at the seven congresses to follow! Take Philadelphia, 1911, where Dr. Clifford delivered his towering, monumental presidential address, and where Welshman Thomas Phillips, of London, preached that inspired sermon on the text: "The Lord will give grace and glory." (They called him ever after "Grace and Glory Phillips.") Surely some of the readers of these lines must have memories of Stockholm, 1923, when J. H. Shakespeare preached in the ancient cathedral of Uppsala, and Archbishop Soderblom played the organ; of Toronto, 1928, where T. R. Glover gave that extraordi-

nary address on Bunyan; of Berlin, 1934, where the congress spoke its forceful condemnation of racialism right in the face of Hitler's regime; of Atlanta, 1939, where the enormous audience in the ball park was thrilled to the core when Henry Prochazka of Czechoslovakia answered the roll call in behalf of his Nazi-occupied country, saying: "I come from a country which was, and is not, and yet shall be, in the eternal justice of God"; of Copenhagen, 1947, where refugee Rudolf Ekstein from Latvia struck this poignant note: "Jesus Christ was once a 'Displaced Person'"; or, of Cleveland, 1950, where the congress, from beginning to end, felt blessed by the warm, genial, and dynamic personality of its president, C. Oscar Johnson.

We have much for which to give praise when we meet at the Jubilee Congress in London, July 16-22, 1955. Naturally, we shall look back to the blessings of five decades, and give thanks to God, who tripled our numbers in the course of half a century, bringing them from seven millions to twenty-one. We shall look at the world around us and think and pray together about its distressing problems. And we shall look confidently forward, believing that the future belongs to us because we belong to Christ. All this we shall do as we take our stance in the Scripture verse that gives us the central theme of the congress: "Jesus Christ the same yesterday, and today,



Houses of Parliament, London, and, of course, Big Ben, as Baptists will see them July 16-22

and forever." Our Lord is the Lord of the past, the present, and the future.

This note will be sounded in the keynote address at the opening session, by L. A. North, of New Zealand, on "The Changeless Christ in a Changing World." Other items at the same meeting will be welcome speeches by the president of the Baptist Union of Great Britain; by the archbishop of Canterbury, as chairman of the British Council of Churches; and by the president of the Free Church Federal Council.

At the evening session President Herbert Gezork, of Andover Newton Theological School, will speak on our Baptist faith in the context of today's world. Likewise, we expect to complete the Roll Call of Nations, which will take its beginning in the afternoon.

The second day will be Sunday, July 17, the fiftieth anniversary of the birth of the Baptist World Alliance. In the morning, preachers from many lands will occupy pulpits in London and vicinity. (In 1905, our men spoke in 188 churches on congress Sunday.) In the afternoon the Golden Jubilee service will take place in the Royal Albert Hall. The jubilee address will be given by President F. Townley Lord. In the evening, there will be a special service in the same hall, where an international and interracial team of youth, women, businessmen, will give their testimony concerning their personal experience of Christ. The brief closing message, on "The Fullness of Christ," will be given by President Josef Nordenhaug of the Baptist Theological Seminary at Rüslikon-Zürich.

The five days to follow will be packed with good things. Plenary sessions will be held in Royal Albert Hall, forenoons and nights. The afternoons will be given over to sectional meetings, except on Wednesday. There will be sectional meetings for youth, for women, for laymen, for ministers, for theological teachers, for missionaries, for church historians, and other groups. One afternoon will be devoted to separate conferences for delegates from each of the world's continents.

The forenoon sessions follow, in general, a common pattern. Each day will begin with an address on one of Christ's *I will's*: "I will draw all men unto me"; "I will make you fishers of men"; "I will manifest myself"; "I will build my church"; "Lo, I am with you

always." Then will follow a series of glimpses of Baptist work in Asia, in Africa, in Latin America, etc., given by nationals from many lands. The final item each forenoon will be an address on some aspect of Christian faith and life.

Some speakers have already accepted invitations, others will answer shortly, but among those whom we confidently expect to speak are: Guy Moore, of Texas; Elmer A. Fridell, of New York; J. Williams Hughes, of Wales; Gilbert Laws, of Norwich; Johannes Arndt, of Germany; G. L. Prince, president of the National Baptist Convention of America; H. H. Rowley, of Manchester University, England; J. H. Jackson, president of the National Baptist Convention, U. S. A., Inc.; Mrs. Maurice B. Hodge, president of the National Council of American Baptist Women; Mrs. Edgar Bates, of McMaster University, Canada; nationals from India, Burma, Japan, Korea, Nigeria, Congo, Cameroons, South Africa, and various European lands. Brethren from behind the Iron Curtain have been invited, and we have reasonable hope that some of them will come, and even speak.

Monday evening will be devoted to the great public issues of freedom and peace. President Walter Pope Binns, of William Jewell College, will be one of the speakers. Tuesday night the congress sermon will be delivered by Joao Soren, pastor of the First Baptist Church, Rio de Janeiro. Wednesday night will be given over to the pageant which our British brethren are preparing. Thursday night will be devoted to world missions. Among the speakers will be: Erik Ruden, general secretary for home and foreign missions of the Swedish Baptists; W. M. P. Jayatunga, principal of Carey College, Ceylon; and John Middlebrook, general home secretary of the Baptist Missionary Society.

The closing session will be held in some great outdoor stadium. Among the speakers will be C. Oscar Johnson. The closing address will be given by Billy Graham.

To very many delegates the speeches are not the most important thing at a world congress, but the spirit of fellowship that seems to pervade the very atmosphere in a strangely exhilarating manner, and the many contacts with fellow Baptists from all parts of the globe.

This School Cares Enough . . .

Bacone College, celebrating its seventy-fifth anniversary, is meeting a great need in preparing American Indians for Christian citizenship

By CLIFFORD G. HANSEN

THE JULY DAY was stifling hot. The parched trees on the campus were motionless as the thermometer made its daily journey upward toward 112 degrees. Across the deserted campus of Bacone College from the basement of Memorial Chapel came the echo of a lone hammer. I investigated and found James Baker, a Choctaw student, standing on a scaffold, nailing ceiling blocks in place in the new auditorium beneath the chapel. He was an interesting study in skill, purposefulness, and determination. He had a job to accomplish and he was proud to be doing it.

After self-made introductions, he explained that he lived on the campus the year round. He was hoping to become a petroleum engineer after completing his higher education at Oklahoma University. He hammered on; perspiration dropped from his brow to the floor.

"They take mighty good care of us here," he mused, as he reached for more nails. "I really don't have any home to which to go during vacation, but this school cares enough for a fellow to see him through!"

I watched him in silence as he hammered away steadily, covering the barren ceiling joists with attractive acoustic blocks. My mind went back across seventy-five years and more, to the year 1878, when there came to the Indian Territory (now Oklahoma) a young man who was to teach in the Cherokee Male Seminary. This man cared enough to leave his government school job two years later to establish a Christian school for Indians in a tiny room in the Cherokee Indian Mission at Tahlequah. His name was Almon C. Bacone. The date was February 8, 1880.

He left his comfortable classroom and regular salary and started out on this high adventure of faith, because he firmly believed that "a Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization."

Beginning with three students, he had

fifty-six by the end of the year. The following year, help with the project came from The American Baptist Home Mission Society. The Creek Council, encouraged by William McCombs (prominent religious leader among the Creeks) deeded to the society 160 acres of land near the present city of Muskogee.

On a windswept hill overlooking the town of Muskogee, J. S. Murrow, Daniel Rodgers, and A. C. Bacone knelt and dedicated to God this plot of land for the fulfillment of their dreams of a Christian school.

I wandered outside the chapel and stood now beside the stone marker where these faithful men of God had prayed. My heart was strangely moved as I realized that here was the hallowed spot where the flame of concern for the Christian education of Indian youth was kindled seventy-five years ago. That flame has burned steadily and brightly through the years. Countless generations of young people have gone forth to take their places in almost every known profession in our society. All of this because this school—this man Bacone—cared enough!

Bacone College was founded on a fundamental precept of that great chief of the Delawares (and a member of the college's first board of trustees), Charles Journeycake. He was convinced that only the gospel of Christ can wipe away all the tears caused by the white man's cruelty and injustice.

Francis W. Thompson, president of Bacone, recently declared: "To call American Indians 'displaced persons' in a land that was once theirs alone has the ring of heresy. They are as truly displaced as any of the myriad victims of war now wandering the face of the globe. Most Indians are displaced in time and space and from every vestige of normality so necessary to any native people."

Through the years the major task confronting those who have taught at Bacone has been the restoring of confidence to these original

Americans: a confidence in their contemporaries, in themselves, and, above all, in life itself.

The oldest college in Oklahoma, Bacone is the only institution of higher learning in America dedicated to the Christian training of Indian youth. These youth are given the tools needed for fitting into the white man's world. They go forth, not to be little white men, but to do their bit toward creating a better civilization than heretofore developed. The task is not easy for those who have followed in the steps of A. C. Bacone! They cannot offset a century of disastrous conditioning and mismanagement in a short term of several semesters!

A paternalistic pattern set by governmental leaders came close to reducing the Indian to the level of a mechanical serf. Trade schools were operated on the theory that the Indian could only learn to use his hands, and skills requiring judgment and intuition were not for him. Men do not make good technicians if they lack the philosophy of life which gives purpose to those techniques.

At Bacone, the Indian youth is not only taught that he can learn a trade; he is told that he can learn to teach his tribesmen skills and trades which will help to lift their race out of subservience to the forces that have so long held them in bondage.

From the campus of Bacone have been graduated many who carry on the spirit of Christian leadership and principle. They have gone to the far corners of America as pastors, missionaries, teachers, Christian businessmen, homemakers, farmers, and stalwart Christian citizens.

Today, in its seventy-fifth year, Bacone has over two hundred students from fifty-five tribes; they come from twenty-five states and three countries to a lovely campus located near the geographical heart of the United States.

They follow in large footsteps—the steps of alumni who have gone from Bacone to places of responsible leadership in all phases of life. They have achieved because this school cares enough to see them through! Let us take a quick look at the life sketches of some of Bacone's illustrious sons.

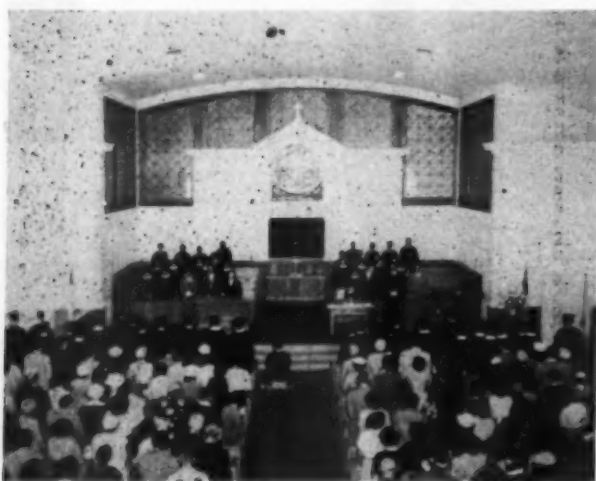
From the coal mines of Lehigh to the President's cabinet, by way of Bacone College, is



Richard West, distinguished Indian artist, is art instructor at Bacone College, of which he is an alumnus. One of his paintings is in background



Bacone College Choir is in demand for concerts in all areas of the American Baptist Convention



Chapel services at Bacone College are a definite part of the training which the students receive



This is Samuel Richards Hall—Bacone's attractive, well-built administration and classroom building

the story of Major General Patrick J. Hurley. He has achieved world prominence. He says: "I owe everything to the little school that saw a potential in a poverty-stricken young man." It was the missionary spirit of Bacone that made this world leader.

Judge Thomas E. Moore, of Okmulgee, is another Indian from a large family who has climbed the ladder of success because Bacone cared enough to give him a chance.

From a Creek village to a prominent place in the dairy industry of western Oklahoma is the saga of Tully Morrison. His registered Jersey herds are the pride of the Kiowa country. In demand as a writer for farm journals and as a speaker at dairy conventions and civic affairs, this Baconian (now a member of the Bacone advisory board) adds his living testimony to the place and importance of the school that cares enough.

At Berkeley Baptist Divinity School, Herschel Daney and his wife (both recently graduated from Bacone) are completing their preparation to become missionaries among the Indian people.

Space does not permit listing more names or achievements of this endless procession of America's true citizens, marching across the pages of history during the past seventy-five years from the campus on a windswept hill in Oklahoma. George Wells, Southwestern area Indian director, recently said to President Thompson: "We want your graduates. They have that 'something extra.'" Perhaps this testimony is another way of saying with James Baker: "This school cares enough . . ."

Bacone's educational program seeks to blend the traditional academic curriculum with the Indian's native culture. The gospel of Christ is the ingredient that holds it all together. Bacone serves as a steppingstone to institutions of higher learning. At Bacone the student is prepared and stimulated for better living in many areas of life.

Because eight out of every ten Indians earn their living from the soil, Bacone seeks to give the student a scientific understanding of the problems of soil development and cattle improvement. Many students with varied and often primitive background in agriculture are provided opportunity to work on Bacone's farm and share in experiments under expert agricultural supervision.

Knowledge of nutrition is also a part of the curriculum. Many students come from areas where 90 per cent of the diet is starch; they suffer from dietary deficiencies. Girls learn how to provide well-balanced diets on modest budgets. They, too, share in campus work, including housekeeping chores, and take part in experiments and demonstrations in cooking, housekeeping, and homemaking.

Many Indian families are being moved to urban centers as a part of the Government's readjustment program. Indian youth must be trained for city jobs: office work, merchandising, and administration. Bacone is working toward a commercial department.

Basic courses in botany, zoology, chemistry, physics, and nature study open the minds of these youths to the scientific mysteries of a world they have taken for granted heretofore.

Indian arts and crafts are kept alive through classes in weaving, beading, Indian painting, silversmithing, leather work, and allied courses. These students are equipped to serve as instructors in summer camps. Some come to earn their living in these fields.

Bacone students also grow in stature, as physical education is an important phase of the curriculum. The Indian's love of games and his physical strength are inherent in the race. Here is one sphere in which he meets his white brother on an equal basis. Often the Indian excels! Twenty years before Oklahoma became a state, Bacone was turning out football teams with a reputation across the nation. In 1952, Bacone's football team represented the eastern half of the United States in the Junior Rose Bowl game at Pasadena, Calif. Intramural sports of all types for both boys and girls give every student an opportunity to gain self-confidence and develop physical skills.

Seldom does a student graduate from Bacone who has not found Christ as his Savior during his student days on the campus. The baptistery in Memorial Chapel is used frequently. The Life Service League provides Indian youth an opportunity for expression of religious experience as its members journey to neglected communities each week to hold Sunday schools and worship services. All of this because they care enough . . .

Bacone College is probably best known today by many people because of its widely trav-

eled choir, which makes an annual tour at the close of the spring semester. It has appeared on radio and television from coast to coast, and has brought the Bacone story to large and small churches across America.

Bacone College is not the result of the efforts and concern of the white man alone. Several of the buildings on the one-and-a-half-million-dollar campus represent Indian money. They were made possible in a day when some Indians had large estates from which to make generous gifts.

What of the future? Will Bacone be needed? A prominent Bacone athlete replies: "I turned down a good scholarship in a big state university and came to Bacone. Why did I do it? The white men fence me in too much in the big university!"

Or listen to a prominent Oklahoma Indian pastor, who says: "I never would have had an education had the president of Bacone not cared enough to come to our little farm and encourage me to walk the Trail of Learning. Then he provided me scholarships . . ."

A recent girl graduate took the insurance money from her gold-star brother. Just before his final battle he had written her: "I hope you will somehow be able to go to a Christian college and learn how to blend religion with education and make it a complete life. That's the only way we will ever build a world more the way God wants it to be."

Is Bacone needed? An Oklahoma historian thinks so, as he observes: "One of the main reasons Oklahoma has been so successful in handling the Indian problem is the fact so many of her Indians were trained at Christian Bacone College. Here they have been given the 'extra' that makes cooperative living possible."

Bacone College has great faith in the future. Elaborate plans have been made for the observance of its seventy-fifth birthday on February 9, as well as at commencement time. A series of dinners for the friends of Bacone will be held early in the spring across the American Baptist Convention. A program for rehabilitation of the campus buildings and for equipment is under way. An anniversary fund is being raised.

Why so much "fuss" over a birthday? Because this school cares enough to see its students through!

Ten Years Have Proved It!

Now ten years old, Rural Church Center at Green Lake, Wis., has made for itself an important place in the training of town and country pastors

By CLAYTON A. PEPPER

OVERWHELMING inspiration, but sobering challenge!" "An experience of tremendous value!" "One of the greatest things the denomination has offered to rural ministers!" Ten years of testimonies like these from all areas of the American Baptist Convention give sure evidence that Rural Church Center at Green Lake, Wis., has been doing a significant piece of work for our denomination. Indeed, the value of the in-service training program for town and country ministers which has been developed here is widely recognized as one of the outstanding programs of its kind in America.

I

From Maine and California, from West Virginia, Kansas, and Idaho they come—these ministers and their wives—to study and to share experiences, so that they may better serve the town and country fields where they labor. During these ten years since the first

school was held in February, 1945, 655 students have come from thirty-six states, as well as from Nicaragua, Puerto Rico, Canada, and Alaska. As many as fifteen states have been represented at a single school. With the exception of three sessions in the autumn, all of these schools have been conducted during the winter and spring months. Sometimes it has not been easy for the men to get there. One carload from California became stuck in the snowdrifts in the Rockies a few seasons ago, but finally arrived safely at Green Lake. Always the men who come to the winter schools must make careful provision for the care of the parsonage furnace and see to it that the needs of their families are attended to while they are absent. But neither temperatures of 40 degrees below zero, nor snowdrifts four feet deep, nor apple blossoms in May seem to affect the high quality of the schools and the enthusiastic response of the students.

Run on an informal pattern, the schools



Cooperative living is an important feature of the schools. It provides fellowship and cuts the cost



Students and faculty at one of the recent schools for town and country ministers, Shepherds' Lodge

depend for their effectiveness upon a sharing type of experience, both within the classroom and without, rather than upon the more formal type of instruction. To this end the sharing of personal spiritual experience is encouraged. To this end also class discussion is informal and free, and the group often breaks up into committees for more detailed consideration of the subject of the course. Some of the most competent leaders in the rural church life of America have been secured year after year to spend from three to five days each in leading these discussions—men such as Ralph Felton, of Drew; Calvin Schnucker, of Dubuque; and Mark Rich, of Missouri. A craft shop where wood, leather, and metal work can be learned; practical demonstrations and instruction in landscaping of grounds; recreational leadership; and development of church choirs—all add much to the value of the days here.

The cooperative living arrangements have also fitted in with this informal type of school, and have proved to be a valuable part of the teaching process. The theological discussions and the sharing of convictions and ideas during the dishwashing periods after each meal are even more interesting than some of the classes! This family type of living, in which all share in work, in study, in prayer, and in play, tends to bind the group together in a fellow-

ship of Christian love which transcends all barriers. I well remember a pastor from a Western state who attended one of the first schools, who said, "I had been told to be careful here because all of you fellows east of the Mississippi were modernists; but I'm going back West and tell those folks that I've discovered that you Easterners are even more fundamental than we Westerners are!"

Another effect of this fellowship has been the encouragement it has given to discouraged and puzzled pastors. For example, a young, well-trained minister from Ohio, after two years on his field, was considering resigning because of the lack of response in his parish. But two weeks at Rural Church Center gave him such new inspiration and help that he went back to his church with fresh enthusiasm and a new determination to succeed. Another young man in a New York pastorate stated that he returned to his field and put into operation eight new ideas which he had received at the school sessions. This is a part of the proof—ten years of it.

II

The deep spiritual impact of the schools is attested to by letters written after the students returned home. Here is one who writes: "The experiences there helped to deepen my consecration and sense of calling to this work."



James Imlay, of Kelgne, Nebr., instructs Lawrence Odegard in leathercraft. Looks easy, doesn't it?



In a classroom session, Ivan Cash, of New York, demonstrates a visitation-evangelism procedure

Another wrote from an Iowa parsonage: "Personally, I felt the nearness of the Great Shepherd there at Green Lake. I have been helped and uplifted by this experience. I feel I can do better work as an undershepherd on the local field." A Wisconsin pastor speaks in one of his letters about the realization that came to him at Rural Church Center: "The rural church movement is one of those 'new upthrusts of spiritual vigor' that periodically renew and inspire the church of Christ." And a number of men have written to say that the schools have given them a better understanding of the Bible, and have provided them with needed help in specific problems. This type of service is greatly needed.

III

Students not only receive here the helpfulness of fellowship with town and country ministers from other sections of the country, and instruction from top-flight leaders, but also profit greatly from coming to know various missionaries from our home fields who are in attendance. At the spring school this last year, for example, the Stones from our Alaskan Mission made a deep impression. At other sessions such missionary workers as David Owl; Lewis Scott, Chester Bentley, and Clara Olds, of our Indian fields; Justino Caraballo, of Puerto Rico; Robert Dixon, of our Nicaraguan Mission; the Cutlers and the Parrys, who were former chapel-car missionaries; and numerous rural missionaries under appointment by one of the Home Mission Societies have made real contributions to the life of the schools. Some of our present foreign missionaries also have in past years been Rural Church Center students—among them Tracy Gipson, of South India, and Milton Windham, of Assam. These contacts help to make our missionary work come alive in the thinking of many rural pastors.

It is interesting to note, too, how Rural Church Center has gradually become the focus of denominational interest in the town and country church, and a center for developing programs. An outstanding example of this is found in the extent to which the idea of a minimum salary plan for pastors has spread across the denomination in the past six years. This development can be traced back to plans initiated and perfected in several

Green Lake schools, and passed on by them to the national planning conference in 1948, which recommended that state conventions establish such funds. Other plans and programs for recommendation to our town and country churches have from time to time received the critical attention of Green Lake students, such as the program of settling Christian families on the land, the functions of the Baptist town and country fellowship, and the development of organizational structures suited to the rural church.

There is at present a decided interest in the formulation of plans for an extension service radiating from Rural Church Center. The loan library, which is one of the finest collections of books on rural church life in the entire United States, is one form of this service which has been available for some years. Several local and area rural church institutes have also been held by the school staff in near-by states. It is now proposed that experiments be tried in a more intensive field service to near-by churches, and that a more extensive field program be instituted on an area basis for more distant states. Robert Frerichs, dean, registrar, and business manager of the center; Joseph H. Heartberg, executive director; and the advisory board of nine members, representing the interested agencies, are all heartily in accord with the thought that the center can and should render even greater service to the cause of Christ in town and country fields.

IV

These past ten years have fully justified the vision of Mark Rich, former secretary of town and country work for The American Baptist Home Mission Society, and the other leaders in both that society and the Board of Education and Publication, who first saw the possibilities for such a center as this, and who put such painstaking effort into bringing preliminary plans to fruition. With excellent facilities in Shepherd's Lodge and Long House, with a program proved in quality, and with God's blessing plainly evident, there is every hope that the best is yet to be, and that many more town and country ministers will be able to say with an Oregon pastor, "We come back to our fields of labor with a new vision of the possibilities in helping to build a more Christian world."

Our Race Problem as Seen from Overseas

Americans overseas are discovering that our democracy is constantly being judged by the way we are handling the race problem here at home

By ROLAND E. WOLSELEY

NO MATTER what specialty they may represent, no matter how remote they may be from the race problem, Americans in India, Pakistan, Ceylon, Burma, and other countries in Asia always are asked questions about the relations of the Negro and the white in the United States.

My main assignment while in India for fourteen months was to teach and practice journalism, not sociology or anthropology. My public speeches were about the press of India or of the United States, or about the American educational system. I could be sure, however, that after I had concluded my presentation of a lecture one of the first questions would be one of these: "You Americans talk a lot about democracy, but when are you going to treat the Negro people of your country democratically?" "Are the Negroes of America any better off than they used to be?" "What are you doing about the race problem in America?" "Is it true that you lynch hundreds of Negroes in a year in America?"

Sometimes the questioner put sarcasm into his voice. Sometimes he was clearly belligerent and asked the question, not in search of an answer, but just to embarrass me. On a few occasions the questioner asked about other matters and the line became clear enough. These were not always friendly inquirers. Those who were not were hardly friends of the United States. They were not simply Indians aroused in behalf of the people of color, because India is a nation of such people. A few times my hosts later identified certain of these questioners as members of India's small but noisy Communist group.

More often than not, however, the subject of racial tension in the U.S.A. was raised by persons who were hoping to hear that we are making headway in solving the problem. They wanted facts from a person who was fresh from a country about which they had only secondhand information.

Whoever the questioners and whatever their motives, I noticed that anti-Semitism was rarely mentioned, probably because it is not an issue to which India has been related. Indians also realize, as many Americans do not yet realize, that anti-Semitism is not actually a matter of race. Nor can I recollect a single question about discrimination against the Chinese, Japanese, Koreans, and other Oriental peoples, against whom we certainly have discriminated. The focus is on the Negro.

Whatever the motive of the question, whatever its source, it was always embarrassing to deal with. Honesty required admission that despite our principles and our constant and easy worship of the theory of democracy, we had not brought an end to discrimination and to the attitude of domination by the white people. Indian Christians who asked about race in America were more difficult to answer than were Hindus or Moslems, because Indian Christians expect so much more in the way of Christian behavior.

After a few question-and-answer periods, I decided that more good could be done by admitting our faults of the past, describing our efforts to improve racial relations, and asking for patience and understanding by drawing a comparison with India's own difficulties in eradicating the caste system; more good, that is, than by trying to argue that we were completely in the right.

"You in India who are trying to do away with caste distinctions know what a slow process that is," I said. "So you will know why we in the United States are moving so slowly in getting rid of racial discrimination."

One day I received a telegram from the United States Information Service offices in Bombay informing me that Hodding Carter, the Pulitzer Prize-winning journalist from Greenville, Miss., was to visit Nagpur while touring India. Nagpur is where I lived while in India on my Fulbright lectureship. I was

asked if I would arrange speaking dates for him in that city of nearly 500,000 people. Carter, it will be remembered, is a novelist, and also publisher of the Greenville *Delta Democrat-Times*. Most important for our point, he has won honors for his liberal attitude in the problem of the relations between the races in the South. He is a Southerner of long standing. I was eager to cooperate, because here was a more experienced analyst of the American situation as regards race. He was sent by the State Department to tour Southeast Asia, especially to speak on this touchy problem.

Before the Nagpur Forum and other local groups, including classes of my own students at Hislop College, Mr. Carter spoke frankly about the racial situation at home. Far more competently than I ever could have done, he traced the origins of our racial conflicts. This information was intensely interesting to his audience; for the people of India identify themselves with the United States closely in many ways, but particularly in our early history. They remind Americans that we, too, won our freedom from Great Britain; that we, too, had a revolution, albeit a more violent one than theirs; that we have gone through the growing pains India now is experiencing.

Carter also admitted our sins in our treatment of the Negroes and then gave details about the improvement that can be reported—the great employment opportunities, the opening of educational doors heretofore closed, the accomplishments of and recognition for such men as Ralph Bunche. He also described the organizations of white people that have rallied to support the Negro in his battle for equality.

When the question periods came around the very same ones that had been fired at me in the same forum and at other sessions elsewhere in India were put to him, just as if I and other American visitors had never answered them. He replied far more authoritatively than I had, but I noted that he, too, relied heavily on the comparison with India's troubles over its caste system.

Calling attention to India's own painful problem of caste and untouchability, however, appeared to me, when I and others used it, as being a strategem that merely shifted the spotlight. It was, to be sure, successful at times

in gaining greater understanding of Americans and explained our slowness in getting results. It engendered patience where patience might not have existed before.

But it did not free Americans of responsibility. Persistent and acute questioners reminded us of that. Two wrongs do not make a right, as one of them reminded me, and he asked, "Do you think what you are doing in America is enough?" Of course it was not enough then—or now. Americans thus put on the spot usually admitted that and said they were hoping for more progress.

We got it in the spring of 1954 when the Supreme Court handed down its decision about segregation in public schools. In India this was a far more convincing piece of evidence about our intentions and hopes than any number of State Department or Fulbright speakers, Negro or white. The voice of America quickly took full advantage of it and informed at least that part of the world that can or may listen. This great news was widely disseminated in India. What was the result?

The people who are friendly to the U.S.A., or disinterested, which is the more common position, rejoiced. The enemies of the U.S.A. were disconcerted, and sought to describe the decision as mere window dressing. When people later heard reports of violence from the decision, of the defiance of it, of the antics of Bryant W. Bowles and his fantastic organization, the National Association for the Advancement of White People, much of the good of the Supreme Court's action was lost, and the Communists, particularly, had new evidence in support of their point that the white people of the U.S.A. have really not changed in their basic attitudes toward people of color.

Despite the losses from the die-hards, whether North or South, there has been a gain for Americans in Asia and elsewhere; for we never pretended that the Supreme Court's decision would receive instant, complete acceptance. The numerous private citizens, civic groups, and government officials who are now cooperating to support the court decision constitute another powerful argument for Americans who will continue to face hostile questions abroad.

The people of India, like all peoples whose skin color is not white, are deeply concerned about the welfare of American Negroes. There

is a ready-made, automatic sympathy with them and a strong desire to see them more justly treated. It does not take Communist prodding to produce such sympathy; it has existed among educated Indians for years. Racially, Indians are Dravidian and Aryan, not Negro, in origin. Many, however, have suffered mistreatment from white people not unlike that experienced by Negroes. Sometimes this came from their own former British rulers, sometimes in Africa, and sometimes in the United States, when they have come here on tours to study. One of our Syracuse University graduate students, an important educator in India, while on a trip to Florida last fall, was taken into the Negro Y.W.C.A. by a taxi driver and into the segregated railway station dining room until her *sari* made a waitress wonder just where she did belong.

Mohandes Gandhi, who determined so many of the social attitudes of the modern Indians, helped set their minds about the race issue. It must be noted, however, that relatively few Indians think about it. About 85 per cent of the 360,000,000 in India are illiterate; most Indians are too absorbed by the struggle for survival to ponder the race problem at home or abroad. Gandhi's own sharp feelings came from his experiences in South Africa, where he encountered race discrimination in 1893; he was nearly lynched during his eighteen-year struggle in Africa in behalf of the 100,000 Indians.

Jawarhalal Nehru, Vinoba Bhave, and other Indian leaders have continued the fight for abolition of discrimination within India. With such leaders and traditions it is no wonder that the people of India who are race conscious are just about as concerned over the white-colored problem as they are about the horrors to be expected from scientific warfare, which trouble them greatly.

They look naturally to the Christian missionaries among them for enlightenment and assurance. Usually they get help, but sometimes not. A few American missionaries in India and elsewhere are not necessarily free of race prejudice. It is a disappointment to know it, but there have been, and still are, missionaries in India who lord it over the Indian people much as did some of the British people in Kipling's day, and as did some of the plantation grandees of our own early his-

tory. It is a small minority, to be sure, but it is there, and it is not being overlooked by hypersensitive Indians, or by anti-American Indians. Frequently the transgressors are independent missionaries, or representatives, of small sects or denominations that have no clear policy, or persons from groups that accept racial discrimination as a dictate from the Bible.

Another source of misunderstanding of the American racial situation is the content of the newspapers, magazines, books, and films received from the United States.

Walk around Connaught Circus, the huge circular shopping center of New Delhi, India's national capital, and stop in at the book and periodical stores. Saunter along Queensway, the wide street that runs into Connaught Circus and is lined on one side by substantial office buildings and on the other by the shaky wooden structures that house refugee shops. Sold by ragged newsboys or by vendors who lay out the magazines along the sidewalk, are six-month-old issues of American magazines for the Negro people: *Ebony*, *Our World*, *Color*, and others. These are proud with stories of the achievements of Americans of black skin, but the obstacles that they have had to meet are noted. There also are reports of the injustices practiced on black Americans. Near them are comic books, all the worst sort we print. When people of color figure in them they usually are in debased positions; the whites are the masters.

Stop at one of the few movie houses in an Indian metropolis to see one of the many American pictures. It is likely to show Negroes playing the parts of buffoons: stupid people afraid of ghosts and animals, constantly the foil for smart white men. Rarely is a Negro presented with dignity in films seen abroad.

The picture of race relations in the United States that is in the mind of a citizen of India exposed to these impressions is, as can be imagined, hardly flattering to us. That picture will persist so long as our racial scene stays as it is, for our periodicals and our movies reflect the dominant group's views. But because the oversensitive Indian and other people of Asia are being goaded by an element of anti-Americanism in this country, they get an even worse picture about race in America than the truth, which is bad.

Among the Current Books

SMOKE ON THE MOUNTAIN.

By Joy Davidman. *The Westminster Press*. \$2.50.

A CHRISTIAN poet, novelist, and religious writer adds new insight and relevance to the Ten Commandments through a unique and dynamic interpretation which penetrates deeply into their implications for Christian conduct in our sophisticated age. No attempt is made to offer a systematic exposition, but by the skilled use of history, simple stories, modern events, and poetic charm the commandments are applied to Christian living. The book is heart-searching and spiritually elevating.

WHO SPEAKS FOR GOD? By

Gerald Kennedy. *Abingdon Press*. \$2.50.

WHO really speaks for God? Many preachers, teachers, and writers claim to do just that, but are we certain they can clearly proclaim God's will. Are there any standards or criteria by which one can determine who is the true spokesman for God? The well-known bishop of the Los Angeles area of the Methodist Church, Gerald Kennedy, gives some general rules as aids in determining the true prophet of God. The one who speaks in behalf of persons, for spiritual values, for freedom, and for Christian hope is near the heart of God's message. The material in this book was originally delivered as a series of sermons and later presented as the Mendenhall Lectures at De Pauw University.

THE OLD TESTAMENT AND

THE FINE ARTS. By Cynthia Pearl Maus. *Harper & Brothers*. \$5.95.

PERHAPS the most significant statement about this volume is that it is a companion to *Christ and the Fine Arts* and *The World's Great Madonnas*. The author made a long and careful search of the publications of the works of the masters, as well as of the art centers of the world, and has given us the

best from her findings. Leaders who plan worship services, or devotional and special-day programs, and teachers in church schools and vacation Bible schools will find this volume extremely valuable. There are a hundred full-page reproductions of great masterpieces of religious art, with interpretations; sixty-three stories; seventy-seven hymns, with interpretations; and 244 poems. The Old Testament is divided into six parts: the Pentateuch; the periods of Joshua and the judges; the kingdoms of Saul, David, Solomon; the kingdom of Israel; the kingdom of Judah; the fall of Judah, the Exile, and the Return. The author dedicates this anthology "to missionaries and religious leaders of the Church ecumenical . . . [who] are giving their lives to the education of peoples of all races, ages, classes, and cultures the world around in Christian history and traditions."

THE HOPE THAT SETS MEN

FREE. By Howard Conn. *Harper & Brothers*. \$2.50.

WHAT are the bases for hope in the modern world? The author of this book lists some of the common aspirations men bank on—the natural hope that "tomorrow will be better," the progress of scientific knowledge, intellectual and cultural achievement, and "cradle-to-the-grave" security. But these hopes are not adequate. So "Christian hope" is discussed. Jesus, by offering himself as a reliable guide for human conduct, by pointing toward a God who is in control of the universe, by pointing out the inexorable judgment beneath which all life stands, showing men the wide extent of divine mercy and showing them what the divine life within men can be, contributes to the hope of the Christian. This is "Christian hope." There is a chapter on how to hope in despair, and one on hope for a better world. This latter is contingent upon the work and prayers of devoted people, and faith in the triumph of God's guiding purposes. The hope of a future life is discussed—a future life that

is a constantly growing experience, and one that involves distinctions. The last chapter deals with living by our hopes instead of by our fears. The foreword is by Elton Trueblood.

GUIDE TO CHRISTIAN LIV-

ING. By Otto W. Heick. *Muhlenberg Press*. \$3.00.

CHRISTIAN ETHICS is defined, in this exposition of the Christian way of life, as "the science of the divine imperative implied in the Bible." History and the Bible are reviewed to support this limited definition. The author rightly contends that in the Bible ethics is never expressed in terms of morality alone. The question of ethics "is intimately . . . connected with the fact of God." In the light of the above, the ethical standard is applied to the Christian in his personal life, and in his relationship to God and to others. For a Bible-centered and conservative theological presentation of ethics, this book is unusually fine. It is scholarly, yet easy to read. Its weakness is its tendency to dogmatize.

ALBERT SCHWEITZER (An Introduction). By Jacques Feschotte. *The Beacon Press*. \$2.00.

THE ABSENCE of any brief but adequate account of the life and work of Albert Schweitzer, justifies the publication in English of this translation from the French of a new study by an intimate friend who has known Schweitzer in his Alsatian village home. The first part of the book deals with Schweitzer's life. His family, childhood, adolescence, his years of preparation, his beginnings as a writer, and his study of medicine and departure for Africa are discussed. The history of his life is continued with his life at Lambarené, and his various returns to Europe. The second part of the book deals with the three phases of his work: his wisdom as a philosopher and theologian; his contribution as a musician and artist; and

his work as a doctor, colonist, and missionary. The book concludes with two addresses by Albert Schweitzer: "Childhood Recollections of Old Colmar" and "The Problems of Ethics in the Evolution of Human Thought."

THE LORD'S PRAYER. By Gardiner M. Day. The Seabury Press. \$1.75.

THIS is an excellent book on the Lord's Prayer. The brief words of the prayer contain depths of meaning that have become dulled for many through their very familiarity. The author approaches his subject in a reverent spirit. One petition in the prayer—"lead us not into temptation"—has sometimes puzzled Christians. Would God lead men into temptation? If you know that every pious Jew in New Testament times prayed, "Bring us not into the hand of any temptation," you understand why this petition is in the Lord's Prayer. The chapter on "our daily bread" is particularly stimulating in its emphasis on the sacramental principle of Christianity—that we can actually know the spirit only through matter. This little book is illustrated by Allan R. Crite. Its attractive design makes it a fitting gift for any occasion. Its intelligent Christian instruction, without sentimentality, and its direct application to daily life, are like a refreshing breeze in the religious literary world.

CUSTOMS AND CULTURES. By Eugene A. Nida. Harper & Brothers. \$4.00.

EUGENE A. NIDA is secretary for translations of the American Bible Society. This book, which gives an inside view of little-known peoples in many parts of the world, should make the reader understanding and tolerant of peoples in cultures different from his own. At one time during the Second World War, a delegation of Congolese in Ubangi asked a missionary, when they heard that thousands of people had been killed, "How can the people in Europe eat so much meat?" The Bano'o people of the French Camerouns told the first Christian missionaries who visited them that they wanted to go to hell

if it is a hot place, for their idea of a proper immortality is one where it is always hot—never subject to chilling winds, with accompanying sickness and suffering. Questions such as whether polygamous people should be allowed to become Christians are discussed with intelligence and insight. Indeed, the last chapter deals with new solutions of old problems. The appendix tells the missionary how he may be benefited by anthropological knowledge, and how he himself may help to gather it as he lives with his people.

LIKE A MIGHTY ARMY. By Halford E. Luccock. Oxford University Press. \$2.50.

FOR FIVE and a half years the letters of Simeon Stylites have appeared as a weekly column in *The Christian Century*. This book is made up of some of these letters—one cannot say the best, for that is a matter of opinion. All of Simeon's columns are good. Simeon Stylites is Halford E. Luccock, who last year retired after twenty-five years as professor of preaching at Yale Divinity School. The wit and wisdom of no columnist in this country is more loved, though *The Christian Century*, of course, has a select group of readers. These columns sparkle with wit. They laugh at our superficialities. No prophet of the Old Testament saw the social sins of his generation with more intelligent eyes. The author pleads for a vital, living, practical Christianity, courageous in the face of entrenched wrong. Satire, parody, and irony are all put to good use in these columns.

CHANNELS OF SPIRITUAL POWER. By Frank C. Laubach. Fleming H. Revell Company. \$2.50.

THIS BOOK consists apparently of sermons, or addresses, which sum up the author's faith, philosophy, idealism, and spirit. The central idea of his teaching is that the Christian, to have a satisfying spiritual experience, must be like a channel leading from God to other men. The trouble is that too many Christians are like buckets with no outlet for the spirit of God which flows into them. The author, as most people know, is a missionary

evangelist who has been responsible for making literate more than sixty million people speaking two hundred different languages and dialects. These chapters treat of prayer and the answers of prayer, of how a man can be a channel between God and man, and of how to mediate the love of God to a sick and weary world.

DEVOTIONS AND PRAYERS OF JOHN CALVIN. Compiled by Charles E. Edwards. The Baker Book House. \$1.00.

THIS little book consists of fifty-two one-page devotional readings—comments on the Minor Prophets from the writings of John Calvin. Each is followed on its facing page by an appropriate prayer, usually of one sentence, though the sentences in Calvin's day were certainly much longer than they are today. The prayers of John Calvin have received little attention as compared with the fame which crowns his theological writings. This little book will probably be used by neo-Calvinists as a book of daily devotion. Both the meditations and the prayers are somewhat antiquated in their language and phrasing, for they come from the sixteenth century.

THE CHRISTIAN HOPE. By T. A. Kantonen. Muhlenberg Press. \$1.50.

CHRISTIAN HOPE is founded on Christ's promise that he will come again and fulfill God's redemptive purpose for the world. This hope, therefore, cannot be discovered outside the Bible. Adhering closely to the Scripture, the author shows how Christian hope is concerned with the individual's life here and hereafter. This hope includes also the nation and the world. But for its final consummation, "Christian hope points . . . to an event at the end of history, the parousia, the second coming . . . and judgment." Not until the return of Christ and his final judgment, when the righteous are awarded eternal life, will hope realize its fulfillment. The end of all things ushers in for the true Christian that one thing for which he has been striving—perfect fellowship with Christ.

Partners IN THE BAPTIST WORLD MISSION



Which Way Is East?

IN THE morning rush of a busy exchange point in the New York subway, a girl of about ten years rushed up to a strange man and said, "Hey, mister, which way is east?" The stranger pointed the direction, and the girl, with a hasty "thanks," rushed off. She believed that he had told her the truth and trusted his advice.

There are people everywhere in this confused and worried day who are asking, "Which is the right direction?" They ask of some who send them down the road of godlessness and materialism. Others send them on paths with promises of the "pot of gold" at the other end, but they are soon disillusioned.

Many there are, too, who come asking of the Christian church and its representatives, "Which is the right direction?" And these point the way to him who said, "I am the Way," and "Follow me," to life and life more abundant. In our beloved America there are countless numbers who still do not know him, and here is the opportunity for home missions, in the teeming cities, in the rural areas, on the plains, and in Alaska or Latin America. The same holds true in foreign lands, where our missionaries are helping to create a Christian world fellowship. "This is the way, walk ye in it."

Baptists, through the Unified Budget of our denomination, can answer the same question of God's children, at home and abroad, "Which is the right direction?" by giving generously and joyously to our missionary enterprises.

W. O. Macoskey

Director, Metropolitan Baptist Board
of Promotion, New York, N.Y.

den had so skillfully laid in anticipation of the annual budget drive.

Leaders Chosen

Accepting the responsibility of general chairman, Mr. Jennings shared the leadership of the campaign with Gordon Moore, proposal chairman; Reuben Swanson, appraisal chairman; Gordon Shorney, advance-gift chairman; Rayford Parker, publicity chairman; Mrs. E. B. Boston, Churches for New Frontiers chairman; all operating under the ever-present guidance of Stan Borden.

All Steps Followed

With a responsibility list of fifteen hundred members and the standard problems of a family of that size, the sponsoring committee refused to heed the tempting sounds of siren voices calling for short cuts in the recommended "Eight Steps to Victory" program. Through ten weeks of preparation and planning, and two weeks of canvassing, and the combined efforts of an organization of nearly two hundred loyal, hard-working men and women, the proposed budget of \$104,958 was unanimously and enthusiastically adopted.

Budget Increase Reviewed

In terms of relative progress, this new budget represents an increase of 84.5 per cent in pledged income

Sector at Oak Park First Baptist

By ARTHUR FARRELL

I HAVE ALWAYS felt that our giving is inadequate, because we don't know how much we should give. . . . Many members give \$1.00 a week because that is a round figure which puts them in the 'green-stuff' class and makes them feel respectable. So why give more? . . . I am convinced that the money we

need is in our church. . . . I think a visual sales approach would be good for our members. I hope those in charge of our fall drive for funds will employ some such ideas." Thus layman Merle Jennings, of the First Baptist Church, Oak Park, Ill., set the spark to the sector "woodpile" that Associate Pastor Stanley Bor-



Wiley Aikins (left) confers with August M. Hintz (center) and Stanley Borden on progress of sectors

over similar pledges of last year. In terms of new pledges, the committee reports 184 added to the list of pledgers. In terms of total gain in giving to all causes, through the church-budget program, there was an increase of 54 per cent, or more than \$45,000 over the current record of giving. Of special interest was the 110 per cent response on the part of pledgers to the acceptance of the appraisal figure suggested on the pledge card.

Benefits Summarized

Summarizing the benefits of the program for his church, Stan Borden had this to say: "One of the greatest benefits coming from this campaign is the full new spirit of both leaders and people, and the sense of working together as a close church family. Many unwarranted misgivings about the financial life of the church have been clarified, and a great many people who felt the church needed only a token remembrance from them every year have come to accept a substantial share in the total program of the church.

"Many people remarked on having a truly new understanding of the scope of our benevolent work and of our participation in the mission program of the American Baptist Convention."

Pastor Enthusiastic

Carl S. Winters, pastor of the church, enthusiastically com-

mented, "Having given our program for progress committee the substantial backing they asked in terms of self, service, and substance, we will be able to move forward in a new and thrilling way."

Experience Typical

As one of the three churches joined in the Chicago sector experience, the Oak Park story is unique only in point of specific advances. The mutual report from the North Shore Baptist Church and the First Baptist Church of Evanston indicates that they, too, have shared in advances of \$25,000 in early reports from North Shore Baptist and approximately \$25,000 for the First Church of Evanston.

Similar sector emphasis in the St. Louis area resulted in an advance of \$40,000, in budget underwriting at the Third Baptist Church, of which C. Oscar Johnson is pastor, and over \$20,000 increase in pledged income for the enlarged program of the Delmar Baptist Church, Edwin T. Dahlberg, pastor.

What it will do for your church can only be learned by participation in a sector project.

America for Christ Offering Day

The America for Christ Sunday, a day when American Baptists focus on the great need for home



Special handbook for pastors is available, "Reaching Multitudes"

missions and Christian education throughout the length and breadth of North America, this year falls on February 27.

On this day concerned American Baptists will bring the offering which will enable us to "reach the multitudes for Christ."

A minimum goal of \$350,000 has been set for the 1955 offering. This is a bare essential, if we are to continue without curtailment the program of the two Home Mission Societies and the Board of Education and Publication. In order to reach this goal churches are accepting goals representing 5 to 10 per cent of the amount they contribute to the Unified Budget.

Emphasizing the importance of the projects supported by this offering, Theron Chastain, executive secretary of The American Baptist Home Mission Society, said, "Through Christian education we bring the knowledge of Christ into the lives and homes of young and old. Through home missions we reach out and give the message of hope to the neglected and unreached. It is a task never completed. Every generation must be reached and won all over again. It is not enough that our fathers were Christians. We must become Christians, too. And our children must become Christians. So the work of evangelism and missionary outreach is never completed.

"It is no small thing that we do when American Baptists seek to win America for Christ. Through Christian education and home missions, we would bring to all our people that one element without which America cannot live—a living hope through Jesus Christ."



Oak Park's Associate Pastor Stanley Borden addressing the general committee as plans are laid for the beginning of sector meetings

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Prayer Time Comes to Congo

By MARGARET SAVIDGE JUMP

MAMA SIPOLA had to get up an hour earlier than usual that morning, for it is a three-hour walk from Zaba to the church center at Modiambo. Lesa, her oldest daughter, went to the spring for water while Mama Sipola cooked the manioc mush for the family. She made an especially good sauce of palm oil, peppers, and dried caterpillars, and packed a portion of the food in a small basket. She carried this in a rectangular basket, along with a pineapple that she had found in the forest the day before. With her hoe and her thank offering carefully in hand, she was ready. Mama Sipola was going to the church center for the World Day of Prayer service.

Most of the other women of the village were ready to leave, and so Mama picked up Muke, the baby, and her big basket, and started out with them. Lesa would stay home to watch the younger children. This was to be a special meeting for the women. The pastor had announced that the men could come, too, but that it was especially for the women, and they would sit up front. Mama Sipola and all the women from her village felt a special pride in going to their church, for they were the first people in the Vanga district to build their own brick church. As they walked along they remembered the days that they had spent carrying mud for making bricks, carrying bricks from the kiln to the building site, carrying rocks and gravel for the foundation and the floors. But the work was worth while, for now they had a big brick church in which to worship God.

The women from Zaba were joined by those from other villages, and as they drew near the church center there was a large group of them in the road. All of them had their baskets on their heads, babies in their arms, and were chattering

gaily. At the center they sat in groups and ate some of their food while they waited for the women from the other side of the river to arrive.

And then Mama Dora, wife of the pastor, announced that it was time to begin. What a scramble for seats! Even though there were not many men present the church was almost filled. Many children from the nearer villages had come with their mothers. When the eight or nine hundred women had found places in the church, Mama Dora, with the help of one of the older school girls, led them in prayer for Christian women all around the world. She explained to them that on this day women from many countries were meeting together to pray for each other and for Christ's kingdom. They sang together, prayed together, and listened to Mama Dora explain how much God needs women in his church. Then they all took out their baskets containing their thank-offering.

Just a short time previously, Mama Sipola, like many of the other women, had finished harvesting her peanuts. There had been a good crop this year, and there were peanuts stored away at the village for the use of the family throughout the year. But there were also peanuts for sale, and there were the peanuts which had been set aside for a thank-offering. The missionaries at Vanga had said they would buy whatever food the women brought as an offering, use it for the school children, and send the money to Leopoldville, where it would be used to tell the story of Jesus to the women of the city. There are many women in Leopoldville who are not Christians, and the Congo World Day of Prayer offering is used to reach them.

The leaders of the service had placed huge baskets in the front of the church, and as the women sang they walked to the front and emptied their peanuts into these baskets. Before they had finished, the baskets were overflowing. Some of the women brought squash seeds, others brought rice, and others peppers. Some of the women who did not have big gardens brought a



A few Congolese Nimrods listening to their first Christian service as they loiter on the edge of group observing World Day of Prayer

gift of money. And as they gave, they were happy that they could have a part in God's work in Leopoldville. Some of the women from the near-by villages stayed to help Mama Dora pack the peanuts to be sent to Vanga, but Mama Sipola and the other women from Zaba picked up their empty baskets and their sleepy babies and started for home. They would have to hurry if they were to arrive home in time to cook the evening meal for the family. But perhaps Lesa would have most things ready. She was learning to be very helpful to her mother.

Mama Sipola is just one of the several thousand women of the Vanga churches who prayed together that day, for at all of the out-stations, and on the station too, services were held. And when all the peanuts, rice, peppers, squash seeds, and manioc had been sent in to Vanga and weighed, it was discovered that the offerings of the women that day had amounted to 420 pounds of peanuts, fifty-three pounds of squash seeds, twenty-five pounds of rice, one hundred pounds of manioc, and seven pounds of peppers. In addition they had given 715 francs. The total amount of money which they had to send to Leopoldville was thirty-two dollars. How happy they were to be able to give so much! For had not God blessed the women of Congo this year? And were they not grateful that they knew Jesus Christ? And so, of course, they wanted to thank him, and do what they could to tell his story to women who were not so fortunate as they.

All Things to All Men

By DORIS M. WISEMAN

As I sat in our lovely prayer retreat in the cool of the morning, trying to sum up in my own thinking the significance of our Moanza World Day of Prayer, I could not help thinking how very different it was from yours at home. Essentially missionary work is the same today as it was when the first great foreign missionary said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 22). For you, the World Day of Prayer meant the stillness and the

silence of the presence of God, as devout Christians bowed in prayer for a lost and turbulent world. For us, it meant another opportunity to bear testimony to the saving grace of Christ for that lost world. You would have had to be here to realize fully what a difference that made in the service!

This year the program came in English instead of in Kikongo, as in former years. That meant giving two days to translating, mimeographing, and sending it to all of our outstations in time for the women there to join us in the fellowship of this day of prayer.

For weeks we had been telling the market women who come in to sell manioc, that on that special day they must stay over and pray with us. Before six o'clock in the morning they began coming, each with from forty to sixty pounds of manioc on her back. By ten o'clock there were some 120 of them, and we were beginning to wonder what we would do with all the manioc! It was not just our Protestants who came, but Catholics and non-Christians as well—a noisy, dirty, eager crowd of half-dressed women all talking at once, and all crowding to get the best seats in the church.

It seemed as though each woman had a baby, and that each baby cried at some time during the service. Side by side with them sat the eighty school girls and the beautifully dressed, clean station women, and village Christians. The station women had prepared the program well. Each took her part with dignity and poise despite the crying of the babies, and the constant restlessness of those who were not used to the silences of God's house. The service was in Kikongo, the language of the schools, and the uneducated village women did not understand very well. In the midst of the service, all unannounced, one village woman felt a prayer come to her lips, and she stood and prayed in her own dialect as the spirit moved her. We liked that.

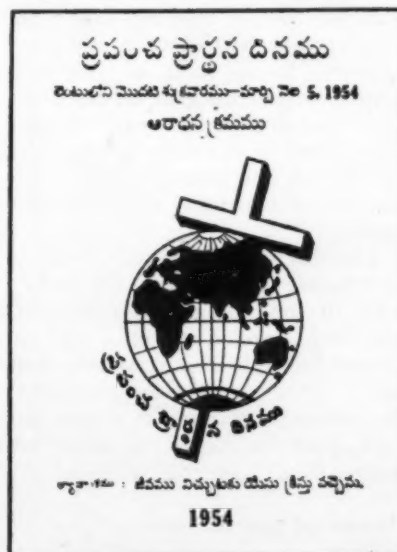
After the formal service was finished, Mama Naomi, our pastor's wife, having decided that this was the most opportune time to reach the village women who do not go to church, but only to market, gave them a lovely Bible lesson in their own dialect. At last they were quiet

and listened. My sister, Dorothy, a nurse, followed that with a hygiene lesson on how to prepare for the coming of their new babies.

Was it worthwhile? we asked ourselves. Would it have been better to invite only the well-trained Christians to a quiet time of prayer? We would have enjoyed it more, it is true, but would that have been "becoming all things to all men"? One other question: What were the results? We do not know, but we read in God's Word, "Cast thy bread upon the waters: for thou shalt find it after many days." Our task is to scatter, his to give the increase. May it all be to his honor and glory!

Your missionaries often long for the solemn stillness of the great cathedrals, the pealing organs, and the Word of God in their own tongue, but the fields are still white unto harvest! The missionary is one with him who "when he saw the multitudes, . . . was moved with compassion on them because they had fainted and were scattered abroad, as sheep having no shepherd." As they reap they rejoice in the privilege of becoming "all things to all men," for they lift their eyes to him who is foremost among the laborers.

South India at Prayer



A facsimile of the cover of the program used in South India translated into Telugu and used widely

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

The Gospel Changed Their Lives

By ESTEBAN RODRIGUEZ

IN THE ninth chapter of the Gospel of Matthew, we read that Jesus was eating at the table with his disciples when many tax collectors and sinners came and joined them. When the Pharisees saw this, they said to his disciples, "Why does your master eat with tax collectors and sinners?" But when Jesus heard it, he said, "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy and not sacrifice: for I came not to call the righteous, but sinners."

The following story shows the power of the gospel to change the sinner into a son of God. Once the human heart is surrendered to the Lord, a new creature is born.

In the eastern part of El Salvador there are two families. The father and his three sons, Venancio, Prudencio, and Lucio, raised vegetables on a piece of land belonging to the second family. In time, the owner sold his land and a fight was on between the two families. Every member of each family carried his gun or machete. Each watched the other constantly. The father of the three young men was killed. In revenge the young men killed a member of the second family.

The three men were now held as murderers. They could no longer walk in the sunlight as free men, for they were a public menace. "Dead through their trespasses and sins," these men were hopeless. Sometimes God permits something to happen in order to show his mercy. That was true in this case.

Power of the Gospel

When the men were in their worst condition God let his light shine on them. There was a man in prison with them who had a Bible

which he read several times a day. Curious that a book could hold one's interest for so long, they asked the fellow-prisoner to read to them. So the man read those beautiful chapters about the way God loved the world—"that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." They had not heard these words before. It was a new language for them. As they listened to more of the reading they learned there was still hope for sinners like them.

Suddenly, remembering the Bible in their home, the brothers sent for it. When the believers of the city learned of the men's interest in the Bible, they immediately sent a Bible to each man. Most of their days in prison thereafter were spent in reading the Bible.

One night Prudencio's guilt weighed so heavily that he was unable to sleep. He wept bitterly until the power of God took hold of him and he surrendered his heart to the Lord. The following day Prudencio was a new man.



Esteban Rodriguez, layman-teacher at Colegio Bautista, El Salvador

Changed Lives

Prudencio, Lucio, and Venancio were changed men when they left prison. They began to attend services at the Baptist church and sometime later were baptized. Their testimonies and new-found joy were shared with everyone they met.

Prudencio and Venancio are now pastors. Lucio is dead. Venancio is the pastor in San Miguel, the third largest city in the country, where a new chapel was dedicated the last of October.

Each of them has a daughter at our Baptist school in Santa Ana. They are studying to be teachers. Abda Ela, Venancio's daughter, helps with music at the church during her vacation. She plans to attend the Baptist Missionary Training School after she receives her teacher's degree. Both girls are grateful for what the Lord did for her father and uncle that they are anxious to tell others how they, too, can be saved.

Influences of Colegio Bautista

The Bible tells us that many times the Christian has to suffer for his faith. Hugo Sanchez was one of them. Hugo was from a Catholic family. He and his two sisters attended a Catholic school, where Hugo helped the priest with mass. For some unknown reason, Hugo was later sent to Colegio Bautista. At school he became acquainted with a Christian boy, Carlos Penate. Carlos, a poor boy, had to work before and after school and during vacation. In spite of the fact that Hugo did not need to work, he helped Carlos wash the school windows. The two boys were always together.

The following year Hugo accepted Christ at a young people's assembly, and three months later was baptized. After his conversion, Hugo was ordered from his father's home. This was indeed a testing time for him. Only a teen-age boy,

it was difficult for him to know what to do or where to go.

Christian Friendship

Certainly God had prepared this friendship with Carlos as an answer to Hugo's need. Hugo was invited to live with Carlos. The influence of a Christian home was a great help to him.

Later Hugo was allowed to return home and to worship as he pleased. His changed life was a great influence in his home. His parents attended several evangelistic services and urged other parents to send their children to Colegio Bautista.

During his college and medical training, Hugo was an active member and used his musical talent in choir leadership in Santa Ana and San Salvador.

God had blessed Hugo and he in turn will be a blessing to the people of his country as he serves in the name of our Lord Jesus.

"Blessed are you when men revile you and persecute you and utter all kind of evil against you falsely on my account."

"Be faithful unto death and I will give you the crown of life."

As long as the Christian lives in this world, his sacrifices must be many if he is to serve Jesus Christ.

Multiplying Her Hands

By HELEN C. SCHMITZ

In the summer of 1952, Mary Butler learned she had cancer. She had an operation in July and another in September of that year. This second operation materially narrowed the margin of recovery. She came to the States and received the best available advice and care. Then she returned to her field, where she loves best to be.

Miss Butler is designated as an evangelistic missionary. Because there are so many untouched places in Nicaragua, she feels her best service for Christ will be in multiplying her hands and testimony. To do this she recruits volunteers from the churches of the village. Then she trains them to work in the church and in the homes of the people.

This radiant missionary is well beloved. When she enters the



Mary Butler, although ill, teaches from a chaise longue in institute

church, the people—men and women—old and young, turn to her with love lighting their faces. In an extraordinary way, she has become a channel for God's love and saving power.

The Sunday School Institute in Managua enrolled about forty teachers for both the morning and afternoon sessions. There are sixty in the evening. The institute was fine, but now they will look toward results as evidenced in the church-

school teaching. In Masaya, all the teachers and the superintendent attended. The general missionary, Leonard Wilson, assisted in this school.

Mary's energy is ebbing, for pain has come to her. On the ache days she teaches from a chaise longue, but on the good days she goes about as she has always done.

Mary could be home where she would receive loving care from her family. But they and she feel that all the time given her must be spent in strengthening the believers for their big task of extending the kingdom of God in Nicaragua.

Home Mission Digest 1955

Historical articles, material on Indians, puzzles and games for children, stories for children, youth, and adults, sermon illustrations, program helps, and picture stories—a complete story of home missions in the *Home Mission Digest*. 50 cents a copy, or a package of ten copies for \$4.00. Order from your city mission society or your state convention office.



Students enjoy reading, writing, and sewing on the patio at Colegio Bautista, Santa Ana, El Salvador, overlooking a beautiful view

MISSIONARY AND STEWARDSHIP EDUCATION

Men and Missions

AT A missions conference in Boulder, Colo., a group of men outlined, under the leadership of R. Dean Goodwin, what they considered appealing and effective ways of challenging men to missionary service. They offered the following suggestions:

1. Men are interested in the practical work of missions that shows objective results. Improvement in the way people live, such as that brought about by medical and agricultural missions, appeals to men.

2. More should be asked of men than has been asked in the past. This means that they should be asked for more than money. Men usually have no equivalent for the work that women do to provide supplies for mission hospitals, schools, etc. If men put some of themselves into mission work, they will be more interested in it. If a direct contact is established between the men of a church and a mission and a contribution made, such as the providing of needed materials, interest will be increased. They can supply seed and equipment for agricultural missions, equipment for schools and hospitals, etc. When men have this direct contact with a mission field, then is the time to give them leaflets, magazine articles, books, etc., to read about the field where they have made their investment.

3. Men's contact with missions should be through men. Men leaders of the church should take the lead with other men. When a missionary visits the church, he or she should speak to men's groups, sometimes without the women being there.

4. Make the most of missionaries on deputation.

(1) Have them speak before groups of men; invite other churches. See that service clubs invite them to speak.

(2) Ask families, that do not give devoted support to missions and the missionary, to dinner in your home.

(3) Ask men, not deeply interested in missions, to provide transportation of the missionary to the next appointment.

(4) Invite small groups of persons to meet informally with the missionary.

(5) When missionaries speak in meetings, allow opportunity for questions.

5. Teach by using films and slide-films produced by Broadcasting and Film Commission and your own denomination on mission study themes. Use discussion guide with the film to get maximum benefit from the use of the film.

6. Teach through literature. Choose a man who will make it his duty to see that men read denominational publications, leaflets, and missionary books. This man can have a book table each Sunday; he can offer books to men to read.

7. Teach through projects. Ask the men to help with near-by missions, to improve the property or to assist in the program.

8. Teach by visiting mission fields. Men will pay their own way to visit mission fields in U.S.A. (Indian missions, fields of work in cities, etc.) and when they return home, they will give time to speaking about their experiences to men's groups.

Bible Book-of-the Month



February *Titus, Philemon*
March *Numbers*
April *1, 2 Peter*

9. Secure tape recordings from the mission field for five-minute (or longer) talks by missionaries and their friends, describing the mission and its work. Use these in the Sunday school, men's meetings, etc.

10. In his sermons the pastor may use illustrations from missions; point to the spiritual life out of which the motivation for missions arises; call attention to articles in the religious or secular press that have a bearing on missions.

India-Study Recordings

Two pieces of audio-visual material should prove to be helpful to our Baptist churches as they plan for their schools of missions on India. There is a new filmstrip called *The Village Path*, which is a story of the effective work of Bible women in India. This rents for \$3.00 and sells for \$6.00.

The second piece of material is a record, 33 $\frac{1}{3}$ r.p.m., with *Mission to India* on one side and *The Bible Comes to Burma* on the other side. These records may be available from the audio-visual depositories at \$1.50 on a rental basis, or \$2.50 for purchase.

Bring to Your Door—The World

By RUTH H. TEASDALE

How many times have you dreamed of a trip to Europe and around the world—a tour of great and historic cities and a visit to the overseas mission centers of the American Baptist Convention?

It is possible for you, your group, and your church to change this dream, in "degree" only, and compromise for something that is almost as good.

With hands and arms outstretched you can reach overseas to Europe, the Near East, and the Far East and bring to your church door—the world—the homeless, the stateless, the refugees.

This kind of outreach is possible by making it a project growing out of a school of missions, whereby a refugee or refugee family is brought

to this country and guaranteed a job and a home.

You—your church may be a refugee's only hope. Many churches have learned that by enlisting support of this work their vision of missions has been enlarged.

For details as to how you can be helpfully engaged in a program which has tremendous potential in it for God and for good, write to Refugee Resettlement Office, American Baptist Convention, 164 Fifth Ave., New York 10, N. Y.

A Post-Easter School of Missions

Some pastors have found it useful to plan a post-Easter school of missions in order to provide a program that will counteract the post-Easter slump in church interest and activity. Now is the time to start making plans for such an experience. Churches which recognize the days of the church year will find it a suitable program culminating with Pentecost Sunday.

Write your state office for the leaflet on the "Graded Church School of Missions," which will help you make your plans. Remember that there are themes in stewardship, the history of missions, the Bible and missions, etc., which can give variety, enrich this experience, and meet study needs in the church.

Tools for Stewardship

The leaflets "Stewardship Facts, 1954-55" (30 cents) and the "Stewardship Bibliography and Audio-Visual Aids, 1955-56" (10 cents), which are published by the National Council of Churches, will be useful tools for pastors and chairmen of missionary and stewardship education. These may be ordered from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

"Stewardship Facts" contains sermon ideas, methods, statistics, and general articles. "Stewardship Bibliography" lists books, leaflets, plays, and audio-visuals which may be used for reading, study, and as program resources.

A mimeographed brochure, "Planning Stewardship Education in a Baptist Church" (free), will be sent on request to churches wish-

ing to know how and what to do about integrating stewardship education in the Christian education program of the church. Write to the above address.

The Christian Attitude Toward Money

By W. C. COLEMAN

Since God is Creator and has made me a "living soul," it is evident that my immortal self is being developed and trained for some worthy and useful life in the better world to come.

I am conscious that his Holy Spirit abides with me as Teacher and Counselor. My supreme duty is to learn and to obey. I have learned that my highest self-interest is always served if I follow his counsel. In God's inspired Word I am told to "lay up . . . treasures in heaven," and so become rich toward God.

What I do with my time, talents, and money is, therefore, of supreme importance. My attitude is determined by my sense of values. I must discern what is enduring and eternal compared with what is temporary and fleeting. In an English churchyard there is an epitaph composed during the earthly life of the one there entombed. The tense of the verbs indicates a message from the better world. It reads:

What I spent I had,
What I kept I lost,
What I gave I have.

He had a clear conception of true values. He understood the meaning of "treasures in heaven."

I believe that all I have is held in trust for my Lord. God's own Word reads: "The earth is the Lord's and the fullness thereof."

My highest self-interest is to be a faithful trustee. My time, talents, and money are to be used to serve my God and fellow man as well as myself. I am false to my trust if I think and act for self alone. Such narrow selfishness is the suicide of my highest self-interest; for he who best serves God and his fellow men reaps the highest rewards for himself, both here and hereafter.

An understanding of life's three great relationships should help me

to have right attitudes. My Creator has told me to master the material things of earth; to be kind, considerate, and helpful in human relations; and to worship and glorify God.

It is written, "The fear of the Lord is the beginning of wisdom." In a very real sense I am "my brothers keeper"—in fact, his servant. I must be the master of my material possessions. The love of money must never get control of my life. For, "What shall it profit a man if he gain the whole world and lose his own soul?"

Money used aright is a blessing. Wrongly used, it becomes a curse.

Emphasis on Missions

An excellent example of the integration of missions and stewardship in the church's program of Christian education is to be seen in the January copy of the *Baptist Leader*.

The leading editorial by Benjamin P. Browne is a report on his visit to the World Council of Churches meeting in Evanston, Ill. There follows closely a challenge to youth to dedicate their lives in Christian church vocations.

Then, Herbert C. Jackson points out the relation of missions to cooperative Christianity. And Executive Secretary Dwight S. Dodson points out the urgency of the home-mission task.

Turn to the children's pages, and Harriet B. Dowdy writes on stewardship education in the nursery. Mrs. Pearl Barnes Smith shows how to teach kindergartners about missions.

The B.Y.F. themes listed for the youth leader, by Harry L. Lesure, are truly missionary. And Ernest C. Witham addresses leaders of high-school students about a Christian sense of vocation.

Discussion topics for the adult fellowship on Sunday evening, by Dorothy A. Stevens, are missionary.

Every pastor and chairman of missionary and stewardship education may well ask if his church is making the best and full use of the many excellent materials in our own publications, which are designed to produce loyal, generous, and missionary American Baptists.

MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR B.Y.F.'ERS:

You have heard a great deal about the World Council of Churches this year. You know that the second assembly of the council was held last August at Evanston, Ill. What you do not know, perhaps, is that the youth department of the council sponsors ecumenical work camps.

Last summer thirty-five camps were planned in twenty-one countries on four continents. Youth from all over the world participate in these camps. Together they work long, hard hours building churches, youth centers, playgrounds, walls, irrigation projects. Together they live, eat, sing, search the Scriptures, and worship.

Two American Baptist young people worked in ecumenical camps in 1954: one in Japan, the other in Germany. The one who went to Germany is Marian Riggs, of Anderson, Ind. Miss Riggs has sent us sketches of several of her friends in the sensitively written story which follows.

If you are interested in having a comparable experience, write to me for information, at 1703 Chestnut St., Philadelphia 3, Pa.

Sincerely yours,

Isabelle M. Gates

Ecumenical Work Camp

By MARIAN RIGGS

The Scene: Deutschland (Germany) 1954.

It was raining that day. All the campers were busily engaged in some activity connected with the building of a stone wall, a wall to hold back the hillside against which the refugee school was situated. Some walls are like curtains of iron—they keep you from seeing what is behind. But this wall was being built for understanding, by young people of various nations.

Let us look at some of the people who are building this stone wall. Some are digging clay out of the mountainside, a few are carrying stones, and others are taking the

clay away in wheelbarrows. These are young people working eagerly, joyfully, and with a sense of purpose.

Over there, bending down to pick up a shovel is Georg, a dark-haired young man, with a rather



Marian Riggs and a German theological student enjoying a walk

lean face. He is wearing *lederhausen* (short leather pants) and army shoes. Let us talk to him. When you speak to him in German he comes quickly to your side. Georg rode his bicycle twenty-five miles to come to camp. He is tak-

ing his vacation (imagine a vacation in a work camp!).

"Where are you from, Georg?"

"I'm from the Eastern Zone in Leipzig. I'm a catechist. That is, I teach the Lutheran catechism to the children in three churches. I go to these churches once a week on my bicycle."

"Aren't you ever afraid of the Russian soldiers?"

"Sometimes, but not as much as we used to be. Some of our church members do not attend our worship services anymore, because they feel it puts them in a dangerous position. Too, the Communist youth meetings are held at the same time as our service. All school children and young people are required to attend the meetings. It is very difficult for Christian young people in school, because most of their friends are members of the party. Only members can take part in athletics or go on to the university (provided they have enough money). Some of our youth have joined the party in order to participate in these activities."

"Georg, do they have the same subjects in school that we do?"

"Practically, except that their history and language are Russian, and these studies are very hard.



Campers placing part of water reservoir in garden of refugee school. Garden supplied food for school. Marian Riggs is on the far right

Only the more intelligent continue to higher school. In every room there is an altar. On special days flowers are put on the altar beside the picture of a Russian leader. Every day the children see this face before them and are taught to look to this leader as one who will bring a better world. They are told that all other altars are evil. When they come to church they do not understand our Christian altar. They say it is evil. I try to tell them of Jesus' love, but I never have time.

"Last month, I was so discouraged that I felt I must leave the Eastern Zone and go over to the West to stay. Then I began to pray and I felt differently. I feel now that it is my Christian duty to remain in my home, and to give my friends and my church what help I can when they need it. Christians cannot oppose this kind of government by running away."

"Well, Georg, we had better get back to work. Here, may I help you?"

Regina nods and together we lift the wheelbarrow. She is sixteen, with blond, curly hair and blue eyes (one of the hardest-working girls in camp). Where was she born? In Russia, although she and her mother and brother are living in Germany now.

Regina was rather fond of one of the English boys at camp, but she was concerned about him, too.

Peter belonged to the Church of England. He attended now and then, but felt that going to church was mostly for women and children. Regina felt that Peter needed to know Christ as she knew him. She was sure that through her prayers God had brought her family back together and had helped them find a new home. She was always happy when she was doing something to show her love for Christ. Peter learned to know Christ through Regina. He could see and understand him in the way Regina worked and in what she said.

We completed our project at Neckarzimmern, Germany. I am grateful to the youth department of the World Council of Churches for this opportunity of ecumenical fellowship. I said we built a bridge of understanding, linking several nations. My part was very small, but I know that I have friends now in many places. And all of us are praying for each other.

New Guild Chapters In Washington, D. C.

The enthusiasm of Mrs. W. W. Everett, Jr., of the Calvary Baptist Church, Washington, D. C., is responsible for the organization of both an Ann Judson and a Sallie Peck chapter in her church. Mrs. Everett attended the national guild

house party at Green Lake last summer, and through her contacts with other counselors across the country returned home to start the machinery going at Calvary for a new and revitalized girls' program. Since most of the girls' work of the District is done within the framework of the Southern Baptist pattern, Calvary chapters will be known as "Columbian Girls." Program and study materials used will, however, be those of the Fellowship Guild of the B.Y.F.

Mrs. Everett is officially known as director of young people's work for the Woman's Mission Society, and is on the board of Christian education of the church. She hopes that through the integration of all youth activities, the girls' program may strengthen the total youth work.

On December 6, members of the new chapters were initiated and officers installed at the evening worship service of the church. Clarence W. Cranford, the pastor, gave an opening meditation, after which Mrs. Everett conducted the candlelight installation.

It Makes a Difference

That is what many counselors of Fellowship Guild chapters have said about girls who attended the national guild house party last summer. Martha Smith, one of the most alert and hard-working association guild leaders we have in the entire convention, reports that the six girls from Northumberland Association, Pennsylvania, who went to the house party, put on the guild rally program last fall. Says Miss Smith: "It was the best we ever had."

As a result, Northumberland now has an active guild commission. The girls and women on the commission planned and helped carry out the guild vesper service for the association. About seventy girls and counselors attended. The B.Y.F. Vesper Day service was used.

Recently, Miss Smith and girls of the Bloomsburg guilds went to Williamsport to conduct initiation ceremonies for a new chapter in the church there. Defene Strawbridge is the splendid counselor who has brought this new guild into being.



Three of the German campers and the wall built by the work camp. Many pleasant hours were spent in fellowship and cooperation

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

America for Christ

Excellent Resources for Teachers

FEBRUARY is known among American Baptists as "America for Christ" month. This year the emphasis is "America for Christ—Reaching Multitudes." Reaching, with the Christian witness, the multitudes in the cities through our Christian centers is one way we Baptists tell the story of Jesus' love.

Teachers of kindergarten, primary, and junior boys and girls will want to have some enrichment materials to help them make the work of the Christian center come alive in the minds, and thinking, and hearts of our boys and girls!

Not only are we reaching multitudes here in the United States, but we are also reaching multitudes in Latin America! A portion of our America for Christ Offering will be used to reach boys and girls through our churches, hospitals, clinics, Sunday and day schools.

To help make this offering vital and understandable, teachers will want additional story material, visual material, worship, music, games, and creative activity suggestions. All materials listed here (unless otherwise noted) can be secured from the nearest American Baptist book store.

The America for Christ children's materials were sent in quantity to each church. They consist of a pictorial folder with a story and an offering box. Each child should have both pieces.

Picture-Story Sets

The Bible Travels Today, \$1.00; *When Children Worship*, 60 cents; *Around-the-World Picture Sets*: Children at bedtime, play, worship, homes, babies, toys, and pets, \$1.25 each. In each set are pictures and stories that portray work in home-mission centers and in Latin America.

New Filmstrip

One Way Street. This is the story of a boy who lives and plays on the

streets of a big city. What is there for him to do? He can get into mischief—he can become a "juvenile delinquent." He runs with a gang who consider the Christian center as "sissy," but the center stands ready to help this boy and to lead him out of his difficulties. The boy learns to know the director of the center. He gradually enters into its activities, and finally becomes a leader in the Sunday school. He draws his family closer together by his own example. The ultimate aim of the Christian center is to win the entire family to Christ, and to make them better parents and children, better neighbors and citizens. This filmstrip was photographed at one of our Baptist Christian centers. It tells a story that has happened before, and will happen again. Filmstrip with manuscript—rental, \$1.50; sale, \$3.00.

Rent from the nearest Baptist Library of Visual Aids. Addresses are as follows: 152 Madison Ave., New York 16, N. Y.; 19 S. LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.; 1399 N. Lake Ave., Pasadena, Calif.

Story Material

Making New Friends—In the City, In India, 75 cents. In this book you will find an excellent source of good story material written by our own Baptist missionaries who are at work in our Christian centers. Such stories as "Gus Makes a Decision," "A Giving Christmas," "Carlo's Gift" are good stories to show the influence of the Christian center.

Service Projects

Making New Friends lists ideas for service projects. Whenever boys and girls really become interested in a project, one of their first concerns is expressed in "what can we do to help?" This list of needs can be the beginning of some worth-

while hours as teachers and boys and girls become interested in another group of boys and girls.

Field Trip

Do you live close to a Christian center? Make arrangements well ahead of time and go to visit a center. It will be a thrilling experience for everyone. Be sure the director knows exactly when you are coming. See as much as you can see and leave within the time originally planned. Missionaries are busy, but are glad to help you and your boys and girls see how Christ's message of love is being taught and lived today in our Christian centers.

Study Books

For primary boys and girls, *The Boy with the Busy Walk* and teacher's guide. For junior boys and girls, *Sidewalk Kids* and teacher's guide.

If the America for Christ interest is an ongoing concern of your group, perhaps it will open the door for a study of home-mission books for this year. These books, along with *Making New Friends*, plus *The Whole World Singing*, *Children's Games from Many Lands*, and *Here's How and When*, will serve as a good background of materials.



Brotherhood Week

One week a year we set aside to remember especially all friends of other cultures. There is a resource sheet available "Program Suggestions for Children at Home and at Church," which lists stories, songs, games, plays, and other materials that will help all of us to appreciate the contributions of each of us more fully. As we reflect on our Christian brothers and the witness we carry on together, we begin to think together. And as we think together we grow to appreciate the gifts each has. This can be a time of rich understanding as we consider the oneness we have in the family of God.

This resource sheet may be purchased for five cents a copy (\$3.00 a hundred) from the Department of Racial and Cultural Relations, National Council of the Churches of Christ in the U. S. A., 120 East 23rd St., New York 10, N. Y.

The International Party

Jane pressed her chubby brown face against the window of the Christian center. Rain drops were falling hard and fast. She wished that the sun would shine, for today was a school holiday.

Miss Lee, a worker at the center, was there to help the children have a happy time. Her face was the color of brown velvet. The children said she had lots of laughing in her voice. So they loved her very much.

Jane's club at the center had invited the children from a nearby church to a party that day. Jane was chosen to be the chief hostess. The guests coming to the party were Chinese, Russian, Mexican, and Latvian children. These new friends arrived, wearing the gay costumes of the countries from which their parents came.

The children said hello to each other and began asking each other questions about the costumes.

"We are glad to have you come to our party," said Jane. "Won't you tell us about the country you represent, Mayling?"

"My parents came from China. Our country is very old. People all over the world like our rugs, our silks, and jades. We brought to

America many other beautiful things. In America we have found kind friends at our church and Christian center. I love to come to Sunday school."

Jane said, "Thank you, Mayling."

"I am Russian," said Boris. "Of course, I am American now. Russia has people of many different races and colors. There are 180 nationalities in Russia. We have lovely folk songs. We love our services in our church here. I sing in the children's choir. America is our real home now."

"Thank you, Boris, for telling us about Russia."

"My name is Pedro. My father and mother were field workers when they came from Mexico to the United States. They moved from place to place. They picked cotton in Texas and melons and fruit in California. Then they worked in the sugar beets in Colorado. The Christian center helped my father to find a job. The center gave us a book called the Bible. We read it every day. We have a real home now. I am an American."

"We are glad you are our new neighbor, Pedro."

Rose began to tell about Latvia, the country from which her parents came.

"Latvia," she continued, has been unhappy many times. Our neighbor countries often fought their wars in our land. Latvians, too, have fought many times for their country's freedom. We are a strong, hardy people. Latvians like sports. Skiing, skating, and tobogganing

are the favorites. We play football, too."

"We would certainly like that tobogganing," said Jane. "Thank you, Rose, for telling us about far-away Latvia."

Then Jane told the other children that one of her great-great-grandmothers came from Africa.

"I have been an American for a long time," she said, "Miss Lee, please sing the song you taught us last week. One of my people wrote the words and the music."

Miss Lee sang "The Negro Speaks of Rivers." The children were very quiet for a moment.

Games from different countries and refreshments followed. There were heaps of sandwiches and cookies on the table. And two gallons of ice cream! The ice cream was a very special surprise. The father of one of the children at the center worked at an ice-cream factory. He told the manager of the factory about the party. The manager said, "I am glad that children from many lands are having a party together. Let me give the ice cream."

When the last sandwich had disappeared, Miss Lee asked the children to tell her what they were doing in Sunday school.

Mayling's Sunday school class had sent a box of food to the hungry children in Europe. Miss Lee said that Mayling's class was doing the things they read in their last week's Bible lesson. Pedro began to repeat: "I was an hungred, and ye gave me meat" (Matt. 25: 35).

Boris told of an experiment held in his Sunday school. With the help of a laboratory technician, the children had examined white blood and Negro blood under a microscope. They found that Negro and white blood were the same.

Rose said, "I know what this experiment proves. It was our Bible memory verse. 'God hath made of one blood all nations of men for to dwell on all the face of the earth'" (Acts 17: 26).

Six o'clock had come. The party must end. The children chanted in one chorus, "We had hours of happiness. Thank you very much. Another party soon, please."

MRS. HORATIO HILL
Baptist Educational Center
New York, N. Y.



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Announcing the New Program Packet

1955-1956 Theme—"Fruit of the Spirit"

By CLARA COBER

A NEW type of program, emphasizing do-it-yourself activities, was held recently in the Philadelphia Convention Hall. All kinds of how-to-do-it aids were demonstrated, from building your own home to hooking a contours rug. We were encouraged to "make the most of agedness by adding newness," and to gain the satisfaction that is derived from doing it yourself. When a visitor in your home comments on one of your prize do-its, you can say, humbly, "Thanks, we did it ourselves."

Do-it-yourself activities must have originated with women, for in their societies may be found many creative how-to-do-it ideas. No longer do women's groups plan programs with outside speakers month after month. Women's groups now know that the best way to communicate ideas is through group participation in the program. In this way, latent leadership is discovered; available talent within the group is called into action.

The program packet for 1955-1956 contains practical suggestions that embody the do-it-yourself principle. The programs are related to the theme, "Fruit of the Spirit," based on Galatians 5: 22-23, where Paul names nine Christian virtues which are the "fruit" of the Holy Spirit.

The programs are based on our missionary themes: "The Christian Mission in a Revolutionary World," and "Indian Americans."

Eight complete programs are in-

cluded in the 1955-56 packet, as follows: "An Armchair Flight to Our Indian Fields," "Missionscope" (visualizing Baptist foreign missions), "Fruits and Vitamins" (showing how Christian social relations can be established), "Give and Take" (a service that will help to keep Christ at the center of Christmas), "Win Some" (women witnessing in their homes, their community and around the world), "The Mustard Seed" (how it grows, and grows, and grows), "Wake Up, Little Girl" (biblical and modern episodes suitable for an Easter program), "Speaking of Baptists" (a presentation of our periodicals).

In addition, related leaflets furnished by our national boards and agencies, which will help to make our programs come to life, are included, and a "programaid" book-

let will provide valuable how-to-do-it ideas about how to use our literature, how to build a program, how to advertise our meetings, what to read, ideas for circles, visual aids, place-mat ideas, installation services, mother-and-daughter programs, love-gift services, and worship aids.

The program packet is priced at 75 cents. It may be purchased at our Baptist book stores after March 15.

Program accessories are also included: place mats which portray the National Council of American Baptist Women's seal; folders for mimeographing, including the cover design and the theme hymn, "Holy Spirit, Truth Divine"; gummed stickers, showing the packet-cover design; cuts of the cover design which may be rented from the National Council of American Baptist Women, 152 Madison Ave., New York 16, N. Y.

As a prelude to this new packet of programs, a play has been written, entitled "Preview—1955-56," for use in the state and association meetings. This play takes the form of a broadcast heralding the new program packet. It requires three characters. The national chairman of programs is distributing "Preview—1955-56" to the state and association woman's Baptist mission societies.



Program committee: Mrs. Luther W. Smith, Mrs. Kenneth Slifer, Mrs. K. Cober, Alberta Kilmer, Mrs. J. Davis. (Absent: Mrs. H. Poffenberger)

Watch This Space!

Fourth Annual Meeting
Wednesday, May 18, 1955
Atlantic City, N. J.

Keep Watching—3 More Months!

The Woman's Society

SUGGESTIONS FOR YOUR MEETING

The Three Marys at the Cross

By VIVIAN H. RANDLE

HYMN: "Beneath the Cross of Jesus."

SCRIPTURE: Mark 14: 27, 50; John 19: 23-30.

MEDITATION: The disciples had fled, but through the ages the story of the loyalty of these women has been told unceasingly. Their great love and devotion kept them at the cross; they did not forsake Jesus. Then, on that Easter morning, Peter and John went to their homes again, after finding the tomb empty; only Mary Magdalene stayed by.

PRAYER: As we study the lives of these faithful, devoted three, may we also be prepared to "stand by the cross."

FIRST SPEAKER [Luke 1: 46-55]: Mary, the Mother of Jesus: "... all generations will call me blessed." The word "generation" is defined as *all* the persons born about the same time; thus we see that Mary did not single out any one group of people who would be ruled by love. She included folk of every race and color; she was looking toward the unity of mankind in a better world, with equality and justice for all. In her song, Mary predicts better understanding among all countries and nations; perhaps we could say she was our first exponent of Christian social relations. [For a story on one way, our Christian friendliness program is helping "all generations to call her blessed," see *MISSIONS*, June 1953, p. 44.]

We see Mary as the symbol of a Mother's devotion and sacrifice, going quietly about her household duties, sharing with Joseph the responsibility of bringing up the children, staying away from the gossips of the city. But we do not picture Mary as passive; we see her serving others by active kindnesses.

SECOND SPEAKER [John 19: 25;

Mark 16: 1-8]: Reading between the lines in the few references to this Mary in the Bible, we assume that she lived very near the family of Jesus in Nazareth. We can imagine the children of the two families playing together, and going to school together. She was the wife of Clopas, a brother of Joseph, and in all likelihood the favorite aunt.

We imagine she was with the mother of Jesus on the long trip from Nazareth to Jerusalem. We are told she was at the cross, assisted in preparing the body for burial, and followed the body to the tomb. On the third day she took spices to the sepulcher, and was with Mary Magdalene when Jesus appeared.

This Mary typifies true friendship. It is logical to assume that she and the mother of Jesus "took sweet counsel together, and walked unto the house of God in company" (Ps. 55: 14). Her gift to Mary was one of sisterly solicitude and anxious care. She was constantly near with her family, standing by in times of great need. Her children could say of her, not that she was a great musician or that she accomplished important works of any kind, but that she was "easy to live with."

THIRD SPEAKER [Matt. 28: 1-8. See poem by Charles Waugaman, "Mary Magdalene on Easter Morning," *Baptist Leader*, April, 1954]: Mary Magdalene is named more often than any other of the women called by name in the Bible. She had been healed of seven demons, perhaps a nervous disorder (Luke 8: 2). She was among the last to leave the cross and the first to see the open tomb. In his first appearance, Jesus gave Mary Magdalene a commission to "go and tell others."

To womankind, through Mary, was given an honor which could not be taken away: the first of all living beings to behold the risen Lord. The sixteenth-century poet, John Donne, in "To the Lady Magdalene," says

... so much good there is,
Delivered of her, that some Fathers be
Loth to believe one Woman could do
this;
But think these Magdalenes were two
or three.

This ministering band of women, joined together to make their love effective through service, might be called the first woman's society. With Mary Magdalene as their leader, they blazed a trail for us to follow, a pathway of service inspired by love. Their hearts responded to God's love for men and women everywhere. The secret of the true Christian life is to love Jesus with the same intense devotion, the same singlemindedness of purpose, as was shown by this Mary from her conversion and healing until the last account we have of her in the Scriptures.

LEADER: Truly these three "gave of their best to the Master." May we be inspired in our efforts to provide quiet, Christian homes for our families, remembering that our first obligation is in the home. But may we so direct our efforts that we devote less time to our own "little arrangements," and more about our Father's business. In this way we may have a true Christian influence in the community in which we live, as well as in our own homes.

After this review of ways in which Christ honored women in the New Testament, and of the great work they were able to do, are we not justified in setting as our own goal, "Every woman worshipping, working, witnessing"?

HYMN: "Take My Life and Let It Be."

[NOTE TO LEADER: Following the interpretation of these characters, group participation might be obtained by asking for stories of local women whose lives exemplify the qualities and work of these three Marys. This would bring the message closer in time and experience and give each member present a feeling of sharing in the program.]

News FROM THE WORLD OF MISSIONS

Vacation Church Schools in Eastern Cuba

Busy Summer Produces Profitable Results. Board of Christian Education Has a Committee Which Plans the School Work. Programs are Drawn Early the Preceding Fall

By OSCAR RODRIGUEZ

The January issue of the official church journal of the Eastern Cuba Baptist Convention is dedicated to the promotion of new vacation church schools. The articles are prepared by members of the Christian education class of the Baptist Seminary in Santiago. Among the topics discussed are the history of the vacation church school movement, objectives, planning and program, and benefits and results. The vacation school is presented as an extension program of the Sunday school.

In March, posters and other types of literature are sent out to all the churches and mission stations. Delegates to the annual convention in the spring view the display of pictures taken the previous year in some of the schools. Reports of the work done, the results in terms of new schools organized, and the number of new converts and additions to the Sunday school are presented to the convention.

One-day institutes are held throughout the territory of the convention, bringing groups of prospective teachers and other leaders to strategic places for a day of inspiration and training. In these institutes the material published in the church journal is useful for reference.

Various approaches to the organization of schools in different situations are considered at this time. Profitable discussions take place, in which experiences are shared by those who have organized schools previously. During the past year, sixteen one-day institutes, enrolling five hundred leaders, were conducted. The members of the seminary Christian education class worked with other leaders in organizing the institutes.

One of the courses, offered in the

five young people's assemblies during the year, dealt with the organization and administration of a vacation church school. It proved to be a popular course with the young people.

July and August were considered the most convenient months for holding schools. Those responsible for the promotion of the vacation school program visited a number of the schools to observe them in operation.

Contramaestre, in the province of Oriente, is a new field. A church was organized recently and for the first time a permanent worker is serving that area. It is a growing community, with a promising church. Last summer the church organized two vacation schools. It was found necessary to conduct a school for the children during the day and another for the young people during the evening. Day-

time vacation schools are usual occurrences, but this was the first evening vacation school for youth. The enthusiastic group of young people met each night for two weeks. The program of study included Bible study, church history, community problems in the light of gospel teachings, and similar topics. A period was dedicated to creative activity during which many useful articles were made and sold. The receipts were dedicated to the new building project. Over one hundred dollars was added to the building fund from this source.

Results of the vacation church schools held in that church are much in evidence. New people are participating in the church program. Sunday school attendance has grown to standing room only. The vacation church schools of the past summer have brought to that congregation a new spirit of creative endeavor which is influencing the total church life. Contramaestre has become a point of reference for future planning of the total vacation church-school program.

Over-all reports are encouraging, although much remains to be done to expand the program as well as to improve its organization.



An old shack served as the meeting place for the vacation church school at Cuabitas, Cuba. Have you ever seen any happier children?

5-Year Upward Trend In Unified Budget

Mid-Year Reports Show Financial Increase Over Same Period Last Year

By FRANK A. SHARP

Reports on the Unified Budget, showing an increase of 2.8 per cent for the first seven months of the fiscal year, as compared with the same period last year, were presented at the mid-year meetings of the Council on Missionary Cooperation held at the American Baptist Assembly, Green Lake, Wis., December 7-9, 1954.

A total of \$3,584,774, of the projected annual budget of \$7,800,000, had been collected as of November 30. This compares with \$3,487,238 collected last year for the same period, or a gain of \$97,536.

News of the continued increase in Unified Budget giving was enthusiastically received by those present. The general director, Ralph M. Johnson, declared, "We are ahead for the fifth straight year at the seventh-month point. Although the rate of increase is not as high as other years, we are moving upward."

World Fellowship Offering Down

While the Unified Budget offerings were slightly higher, the World Fellowship Offering was down as of November 30, 1954, by \$53,595. A total of \$228,491 had been received this year as over against \$282,086 for the same period the previous year. The goal for the World Fellowship Offering for 1954-1955 is \$400,000.

Four-Year Averages

Dr. Johnson further reported that the Unified Budget receipts have been steadily climbing upward over the past several years. The annual increase each year for the past four years averaged one-half million dollars. It is hoped that this year we can go over our denominational budget by \$200,000, making our total anticipated receipts \$8,000,000.

The income of all American Bap-

tists during 1953 was \$2,563,500,000, or a *per capita* income of \$1,709. The amount contributed to local and national budgets was over \$67,000,000, or 2.6 per cent. However, the Unified Budget received only .3 of 1 per cent of the total income.

Churches for New Frontiers

Theron Chastain, executive secretary of the American Baptist Home Mission Society, presented the report of the Churches for New Frontiers campaign to raise \$8,350,000 for church extension. He reported that as of November 30, over 2,326 churches had pledged over \$6,580,000. "While this is not \$8,350,000," said Dr. Chastain, "there is every reason to be encouraged, because many churches are still planning to have their campaign for funds." As of November 30, the amount of cash received was \$1,926,000.

Tentative Budget

H. R. Bowler presented the tentative Unified Budget for the next twenty months starting with May 1, 1955. Due to the fact that our denominational year will begin January 1, 1956, it was necessary to present an eight-month "short budget" for the period from May 1, 1955, to December 31, 1955, of \$5,053,196. Of this amount it is anticipated that \$3,825,954 will be undesignated, \$827,242 will be designated, and \$400,000 will come from special offerings.

A tentative budget of \$8,219,730 is also projected for the new fiscal year starting January 1, 1956. In

this budget, it is anticipated that \$6,228,868 will be undesignated, \$1,240,862 will be designated, and \$750,000 will come from special offerings.

These tentative budgets will be presented to the American Baptist Convention in Atlantic City for approval.

Inspirational Sessions

Inspiring addresses were heard at various times throughout the sessions. E. B. Willingham, pastor of the National Memorial Baptist Church, Washington, D. C., spoke at the Tuesday evening meeting on "What Shall We Give?" On Wednesday evening, Reuben E. Nelson, general secretary of the American Baptist Convention, brought a message on "A Soul-Sized Job." At the final session an address on "The Task Before Us" was ably presented by Curtis Nims, newly appointed convention evangelist. McClean Work, financial counselor for the Churches for New Frontiers campaign, gave an interesting and informative talk on "Motives for Giving."

Interesting Reports

All too often reports are dull and unimaginative, but this was not true of those presented at Green Lake. Visual aids, cartoons, panels, and other devices were employed to give the meetings an interesting flavor. Reports were heard from the following departments: field counseling, field activities, communications, radio and television, audio-visual aids, lay activities and Missions Magazine.



A time of singing and fellowship during the meetings at Green Lake



Duncan Dunbar (left) and Hampton Price discuss New Frontiers

Chaplain in Alaska Flies to Army Posts

The "Leapin' Deacon," a Movie, Tells the Story of Chaplain Little's Many Activities

By JANICE BAILEY

For American Baptist Chaplain John C. Little, life is one flying trip after another! From his home



Chaplain John C. Little (left) and S/Sgt. Donald K. Snyder (center) are welcomed to Alaskan outpost

base at Elmendorf Air Base, Alaska, Chaplain Little ministers to servicemen of the lonely military outposts scattered across the vast expanse of Alaska. His "parish" extends from Barter Island, on the Arctic Coast, to the Island of Adak, near Attu on the Aleutian Island Chain.

Remote and Lonely Places

Elmendorf Air Force Base, home of the 1804th A.A.C.S. Wing and the largest base in Alaska, is comparable to any large military base in the United States. Facilities of service clubs, post exchanges, movie theaters, and libraries are easily accessible. In contrast, the lonely outposts in remote areas have little to offer in the way of facilities and conveniences. To maintain a permanent chaplain for each outpost proved to be impossible. As the solution to the problem of providing a spiritual ministry in these difficult situations, the 1804th Wing

designed a wing chaplain—Chaplain Little—to administer a religious program for the men of these scattered detachments. He is doing a splendid piece of work.

All in a Day's Work

Assisted by Staff Sergeant Donald K. Snyder, Chaplain Little conducts religious services, character guidance lectures, and personal conferences. His congregations range from ten to five hundred persons. In a typical thirty-day period, the chaplain ministers to 1,087 persons at eight stations, in a radius of five thousand square miles. He is loved and respected by officers and airmen of every faith. Affectionately known as the "Leapin' Deacon," he literally "leaps" from place to place as he covers his expansive territory.

A Golf Champion, Too!

Chaplain Little is an enthusiastic sports participant. He goes in for just about everything but checkers! He is the proud possessor of a base golf championship award, won at Webb Air Force Base, Texas. His wife, Mary, and their two children are with him in Alaska. Chaplain Little was born at Elmyra, N. Y.

A movie entitled "The Leapin' Deacon," telling the story of Chaplain Little's activities, was recently released by the United States Air Force. It depicts adventurous Christian service in a grippingly interesting way.

CORRECTION

The correct price of *Worship Resources for the Christian Year*, published by Harper & Brothers, and advertised in the November issue of MISSIONS, is \$4.95.

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Nurse in Me Fought With the Missionary

Ill Woman Would not Return To Hospital Until After World Day of Prayer

By DOROTHY M. WISEMAN

A little African woman came into the hospital one day with her six-year-old daughter. Her lips were blue from a heart ailment, and yet she smiled. I asked her, "Mama, you are a Christian, are you not?" "Yes, of course," she said with a ring in her voice.

Gradually her condition improved, but she was still unable to attempt any physical activity. Her food was running out, and since patients bring their manioc (bread) with them, she asked me, "Are you going by car to the baby clinic in the village today?" I took her with me and let her go home while I cared for the babies, planning to get her when clinic was over.

I was aghast when I saw her staggering down the road with the manioc on her back. I remonstrated, but she put the load in the car and asked me to take it back, saying she would not return until Monday. At that I protested: "But, Mama, you cannot possibly walk back these fifteen miles of steep mountain road. It could cost you your life."

She only smiled quietly and answered, "I'll walk slowly and I'll make it. I have just learned that the women have no leader tomorrow for the World Day of Prayer. I must stay, or they will not be taught." As I looked into that little woman's eyes, the nurse in me fought with the missionary. Yet, what right had I to keep her from teaching the Word of Life to those who live in darkness? I left her there.

It was almost a week before she returned. "We had a wonderful meeting. Many came and all were responsive to the message." Her lips were blue again with suffering, but they smiled with joy. How many of us could equal her willingness to pay so great a price, because if we did not teach, those who do not know God would not be taught? I took the challenge of her spirit.

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Rural Church Center Has Tenth Birthday

Town and Country Pastors' Center at Green Lake Marks Milestone

By ROBERT T. FRERICHs

The Rural Church Center, American Baptist Assembly, Green Lake, Wis., observes its tenth anniversary this month [February, 1955]. As the in-service training center for town and country pastors, of the American Baptist Convention, the center has enrolled 650 pastors and their wives in thirty-three schools during the ten-year period of its existence. Four of the schools were conducted on an interdenominational level. The center conducts four schools annually, each sixteen days in length.

Cooperative Living

Since the holding of the first school in March, 1945, cooperative living has been the traditional pattern. The pastors serve the meals, wash dishes, and assume responsibility for the upkeep of the buildings. The experience of learning in an atmosphere of community living is a unique feature of the center. It is perhaps the one feature of the school that ministers enjoy most of all.

As Training Center

The center functions as a place where town and country pastors can learn new methods and discover a new sense of direction for their ministry. The daily program includes classroom work, discussion groups, workshops, crafts, recreation, and individual study. The faculty consists of outstanding leaders in the rural church field: pastors, denominational staff, sociologists, agriculturalists, college and seminary professors, and others. All are well qualified.

As Research Center

Equipped with a fine library on town and country work, the center functions as a research center in the rural church field. Each year extensive study is given to specific phases of problems faced by town

and country churches. The minimum salary plan, adopted by many states of the American Baptist Convention, was the result of study and classroom discussion conducted at the center. Other contributions have been a study in theology for town and country churches, a suggested constitution for the rural church, and a church music program.

Looking Ahead

Pastors who attend the schools testify to spiritual renewal as a result of their experience of study, sharing, and cooperative living. Churches testify to renewed zeal and vision and increased efficiency in methods and ideas on the part of their pastors. Present plans call for larger enrollment in the schools in order that pastors of town and country churches may increasingly avail themselves of the opportunity for in-service training for their ministry.

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Missionary Career Is Started in S. India

New Surgical "Specialist" Faces Opportunities to Serve and Win Women to Christ

By MARIAN O. BOEHR, M.D.

I am finally settled down in the place and at the work planned for me when I was selected for this field three years ago. The years of preparation that went before—those years in medical school, Cook County Hospital, in Ramapatnam studying language, and in Ongole doing surgery—they are all a dream now, and my missionary career is really started! During my six months at Ongole, I performed several hundred major operations alone—the experience of a lifetime.

Nellore is a city of some eighty thousand people, with three hospitals of considerable size, and some fifty to sixty doctors of various types. It is a different story here on our mission field. People come "shopping" for operations. Their main concern is how much it will cost. There are several places where the work is done free here. So, it will be an uphill task to win a large surgical practice. Yet, it is worth while when we see the results of some operations done by others with little training. And each case means a person contacted for Christ!

It is a frightening thing to be a surgical "specialist" in so large a city. Yet, again and again, we see that God's hand is in it all, and it is his work. Christmas meant something new for the following high-caste Hindu women:

Venkamma

She was brought in from a distant government hospital in a dying condition. She was bleeding to death. The combined heroic efforts of all of us here in giving her blood transfusions and operating on her, even in her dying condition, saved her life. She and her relatives have heard of Christ for the first time. They went home to their Hindu village with New Testaments in their hands. As she left, Venkamma



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salaamed me and said, "Your God save my life. I am praying to him, now."

Lakshmamma

Hers was a severe bleeding case, presented with a baby girl following Caesarean section. Two close relatives died shortly after the operation. According to Hindu superstition, a third must also die at that time of the moon. She was given the baby to nurse, and when the attendant left, she poisoned it. Lakshmamma felt she was to be the third to die, and so tried to kill the baby to protect herself. Only by God's help did we save the baby. Now Lakshmamma says, "I was foolish to believe the Hindu priests. Now I know a greater God and pray to him. I will read about him every day in the Holy Book you gave me." And she does! We see her frequently—and mother and baby are doing fine.

Narayanamma

She came from a far village, insane with pain, and dying. I operated on her—five hours of blood, sweat, and tears. We gave her three blood transfusions. Today she is doing well. Her mother came and fell at my feet and called me *Swami* ("God"). I lifted her up and told her about Jesus Christ, who had really saved her daughter's life by working through my hands.

For each of these women, who had never heard of Christmas before, Christmas meant the celebration of the birthday of the God who saved their lives.

Deep Gratitude

I wish each of you, who have been so faithful in your gifts, and your prayer, and your boosting could see these women and scores of others who live because of our hospital work. I wish you could see our new operating room light, and the new faucets in our surgical scrubroom which your gifts have helped to buy. But most of all, I wish you could have heard the clear sweet voices of our Christian nurses sing Christmas carols in the coolness of the tropical dawn, as the Southern Cross faded from the sky, and the first rays of sun fell on the scarlet poinsettias.

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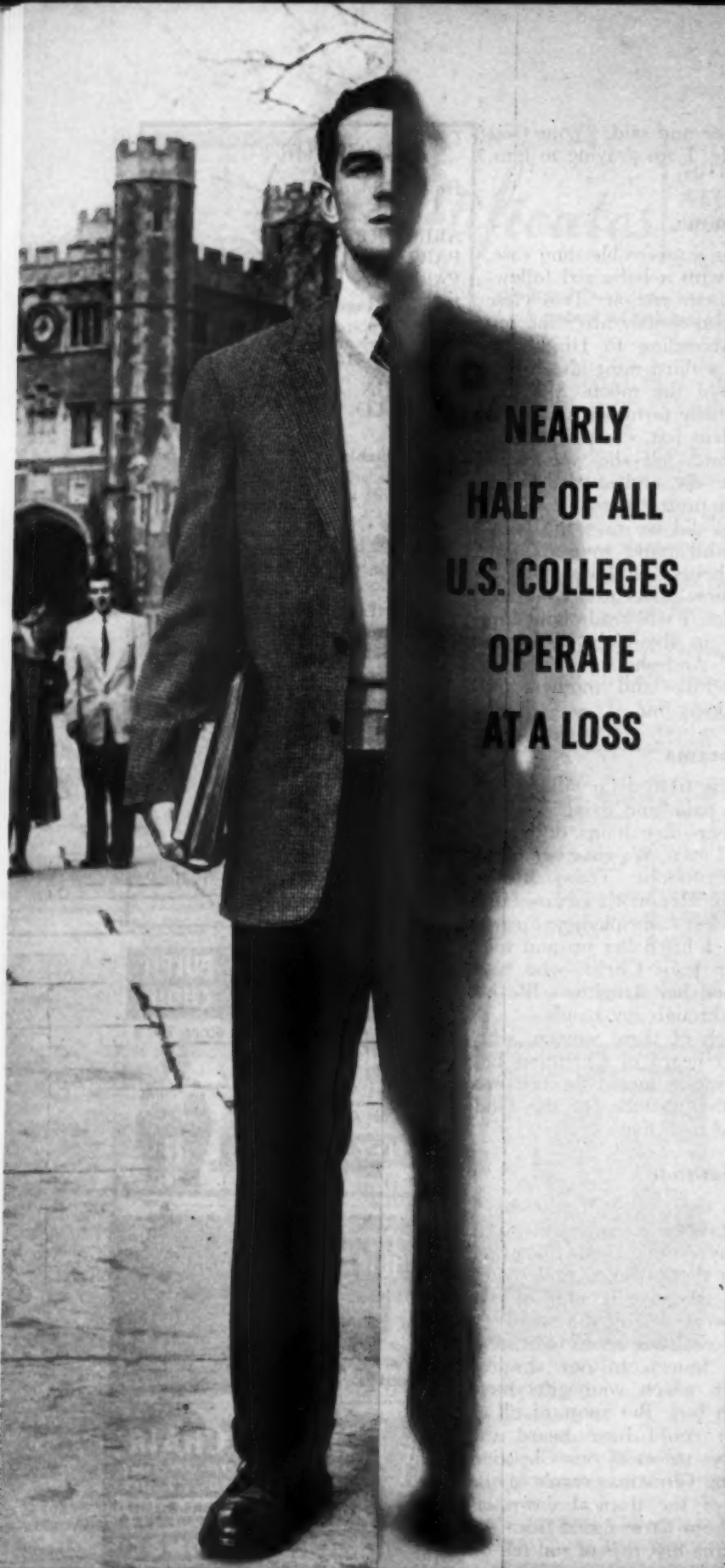


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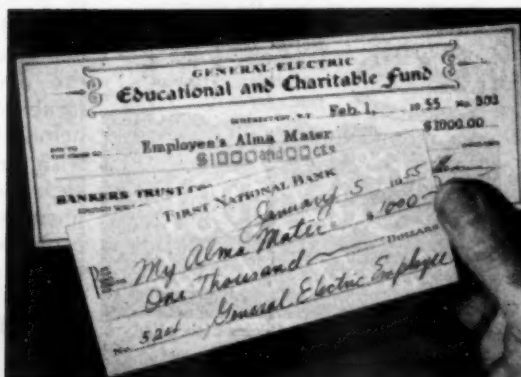
One out of every two colleges and universities in the U.S. is today operating in the red... and rapidly increasing enrollments mean they face a mounting deficit every year.

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For every gift made by a G-E employee to an accredited four-year U.S. college or university at which he has earned a degree, the Fund will make a gift to the same school. Within the limits of the plan, it is the intent to match each employee's contributions, up to \$1000 in one year, on a dollar-for-dollar basis. This is in addition to the scholarships, fellowships and grants-in-aid provided by the Fund.

The Corporate Alumnus Program will not itself lift the colleges' sizable dollar burden, but it will be a good start in stimulating increased alumni and industry support — and, as we see it, a good example of progress in the American way.



When an employee gives to his college, his gift is backed up with a second check. For more information on the Program write to:

General Electric Educational and Charitable Fund, Department Q-2-123, Schenectady, N. Y.

Women Came to Market

It all came out of my talking one day with Malata, Mfuta's wife. For some time we had been concerned, because the market women who came to the mission to sell food from their gardens for the school boarding boys and girls, went home again without hearing as much as we wanted them to about Jesus.

When should such a service be held? Surely not after they had been paid, or they would be on their way. So it was to a "captive audience" that Malata spoke the first time, out under the trees beside our back veranda. Malata knew just how to quiet them and how to explain the Scriptures in the Kisuki dialect in a way they could understand. The women were

thrilled to be included and to be a part of a service just for them.

Usually only a few villages send their women at one time, but the second week we were overwhelmed with a huge audience. "Why do you all come today?" we asked. "Oh, Mama," they exclaimed, "we heard you have a special service just for us and we had to come and see!" So you see Malata standing before them with her Bible. The man standing at the rear is a village official who brings the women in. At the side are men on their way to hunt, but noting a gathering they drew near to listen. Notice the unusual market baskets. Everyone was thrilled to be in the picture, and they gave earnest attention. Pray for the market women of Moanza.—Adapted from a letter by DORIS M. WISEMAN.

Key Persons

To achieve the ultimate goal in Christian experience—complete Christian stewardship—requires many progressive experiences in Christian living and learning. Complete Christian stewardship—a life completely motivated by the purposes of Jesus to love God with all one's heart and soul and mind and one's neighbor as oneself—comes when abilities, capacities, and possessions all merge in unselfish service toward others.

There is an ideal toward which children may grow steadily through their experiences in the home and in the Sunday school.

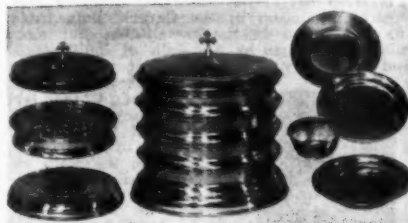
Parents are the key persons in the stewardship education of children. Their ideas, attitudes, habits of giving and sharing their abilities, capacities, and possessions are quickly grasped by their children.

Church-school teachers working with parents in building Christian stewardship principles will help to avoid conflict and tension in children. It is difficult for the church to set a standard the parents do not believe in or fully accept for themselves.

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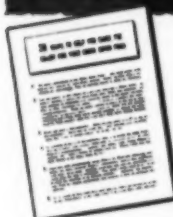


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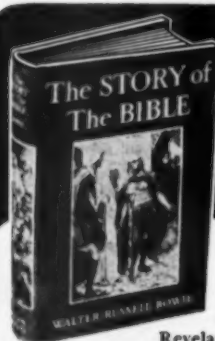


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An Invitation to Introduce MISSIONS to Your Friends

As editor of MISSIONS, I hope that you have been reading this magazine with an interest sufficient to prompt you to want your friends also to become readers.

Thus we can grow in numbers and in influence. We can broaden our appeal and make many more mission-minded. There is no better way than to have you recommend MISSIONS to your friends.

Therefore, I would greatly appreciate it if in the space below you would give me the names and addresses of five friends. Please mail this to me soon, and many thanks to you.

JOHN C. SLEMP
Editor

John C. Slemp,
Editor MISSIONS
152 Madison Ave.,
New York 16, N. Y.

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By FRANK A. SHARP
Business Manager

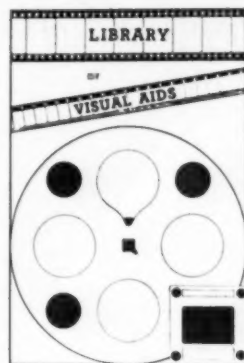
A good salesman will not overlook the importance of the personal approach. Yet those of us here in New York feel greatly handicapped because we have to sell MISSIONS by "remote control," so to speak. Much of our selling program has to be done by mailing printed and mimeographed material, which is the least effective method of salesmanship. In some respects this is the easiest way to sell, because it takes less skill and energy; but, like many other tasks which are done the easy way, the results come slowly. It is very easy for the recipient of a mimeographed letter to cast it aside or place it in the circular file.

A public announcement is often used in the hope of persuading a potential customer to buy. While it is necessary and helpful to use this technique, the results are sometimes disappointing. Not too many persons respond to this kind of appeal. It should be used as an initial approach, but it has to be supplemented by a more adequate follow-up.

A better method of salesmanship is to use the telephone. A call to another individual will oftentimes produce a response that would not have come as the result of a letter or a public announcement.

The best approach is to make a face-to-face appeal. Experts in the field of sales promotion tell us that the best results are to be expected from the personal interview technique. There seems to be no adequate substitution for this method.

It is at this point that the church club managers can be most effective. We depend upon you to be our personal representatives. Why not plan to approach ten persons each week to tell them about MISSIONS magazine and its world coverage of Christian activities? Or, better still, obtain the complete church-membership roll and make a determined effort to see each one personally.



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Photo courtesy Helen K. Hunt

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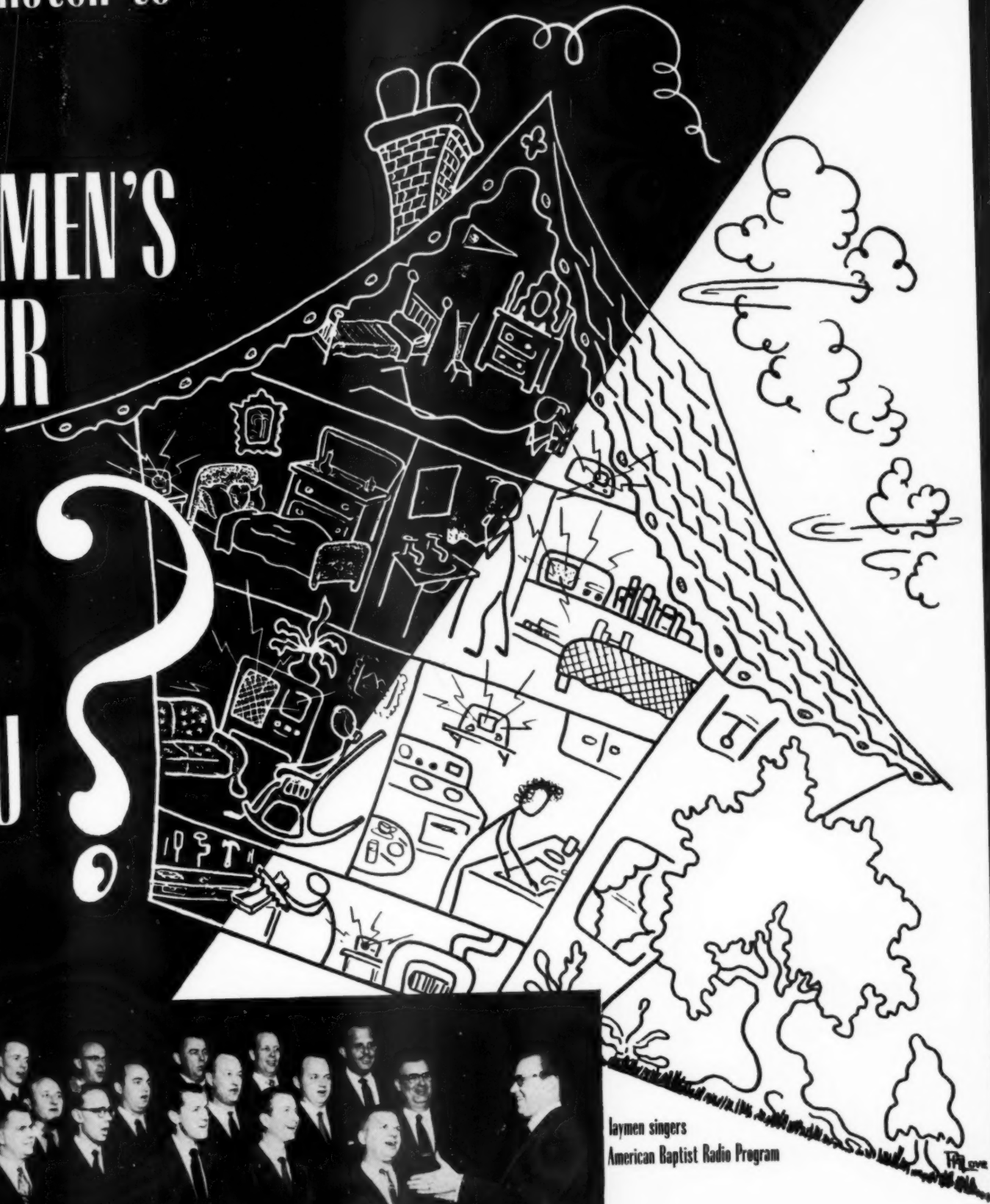
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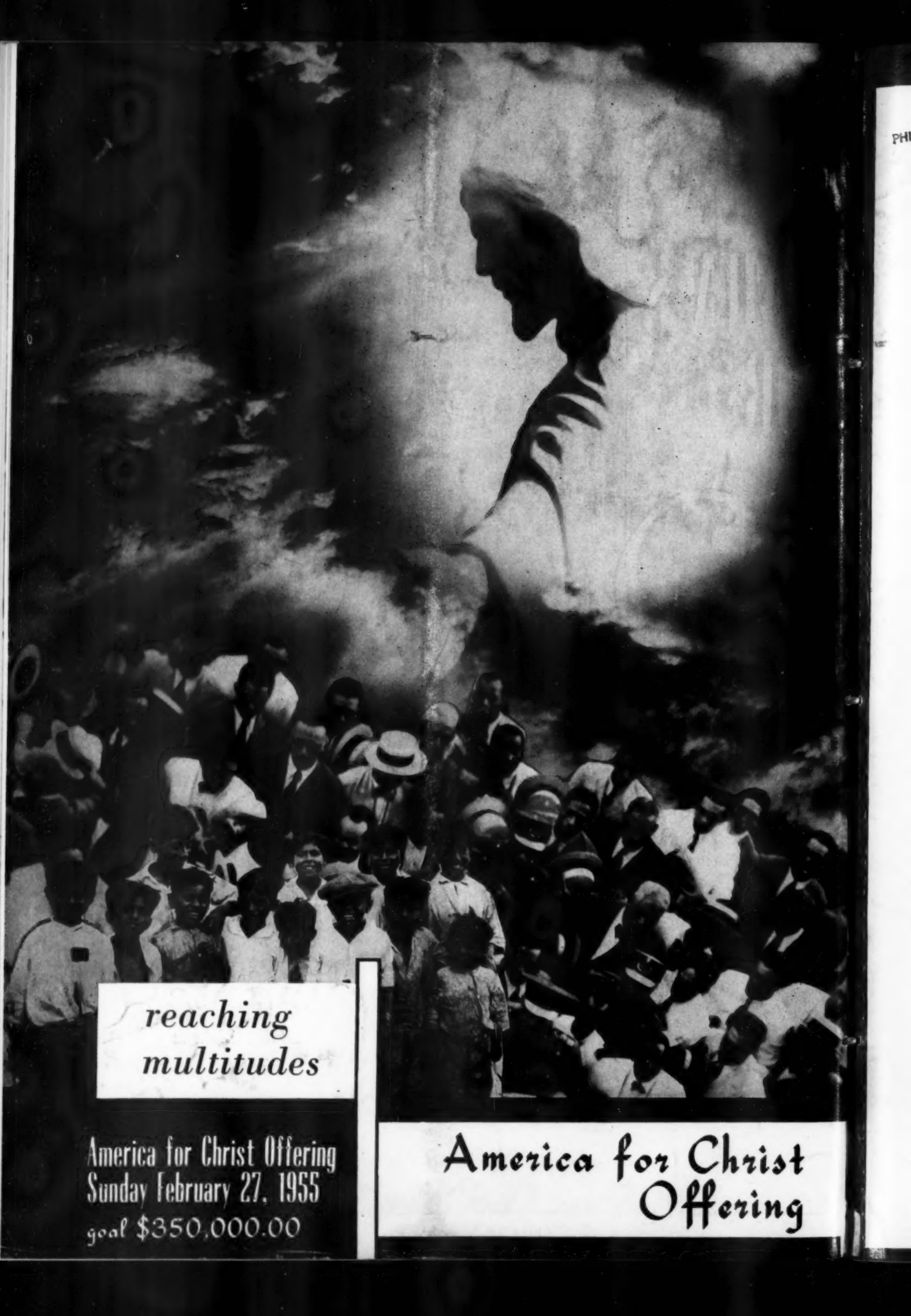
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